

Vol. XIII

AUGUST, 1907

No. 2

THE COLORED AMERICAN MAGAZINE

CONTENTS

FRONTISPIECE: Portrait of Mr. John H. Atkins - - PAGE

THE MONTH - - - - - 87

Negro Mechanics in New York—Mulatto Negroes and the Jamestown Exhibition—The Brownsville Inquiry Again—The Hampton Negro Conference—The Inter-State Commerce Commission Says "Jim Crow" Cars Are Legal—The Negro's Fidelity to the White Man—What Shall We Do About the "Jim Crow" Laws?—Immigrants For the South—Federal Courts Quick to Protect Property but Slow to Protect Life and Liberty—Don't Want Progressive Negroes as Teachers—Hoke Smith on the Negro Problem—The Negro Problem in Africa—Harvard Graduates—Denounces Congo Troops—Colored Bank For Chicago

| | |
|---|-----|
| Evening Industrial School For Brooklyn | 95 |
| Training of the Negro Laborer in the North | 97 |
| Haunted (Poem) | 105 |
| Chinese vs. Negroes | 106 |
| The Protection of Girls Who Travel: A National Movement | 114 |
| Letter From Florida—1865 | 116 |
| Elkdom Locally and Otherwise | 120 |
| To Elizabeth (Poem) | 139 |
| Educational Department | 141 |
| Value of Commercial Education to Women | 147 |
| Two Wrongs Do Not Make One Right | 149 |
| National Negro Business League Notes | 151 |
| The National Negro Business League | 152 |

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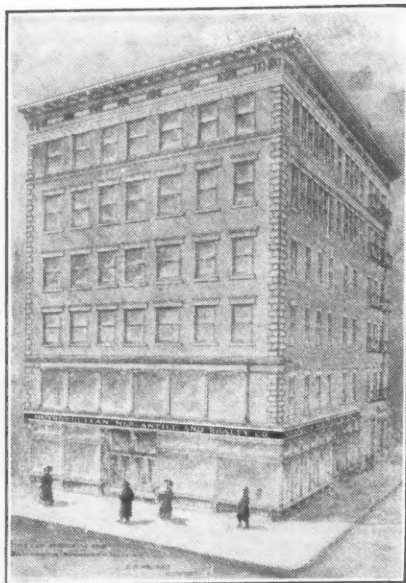
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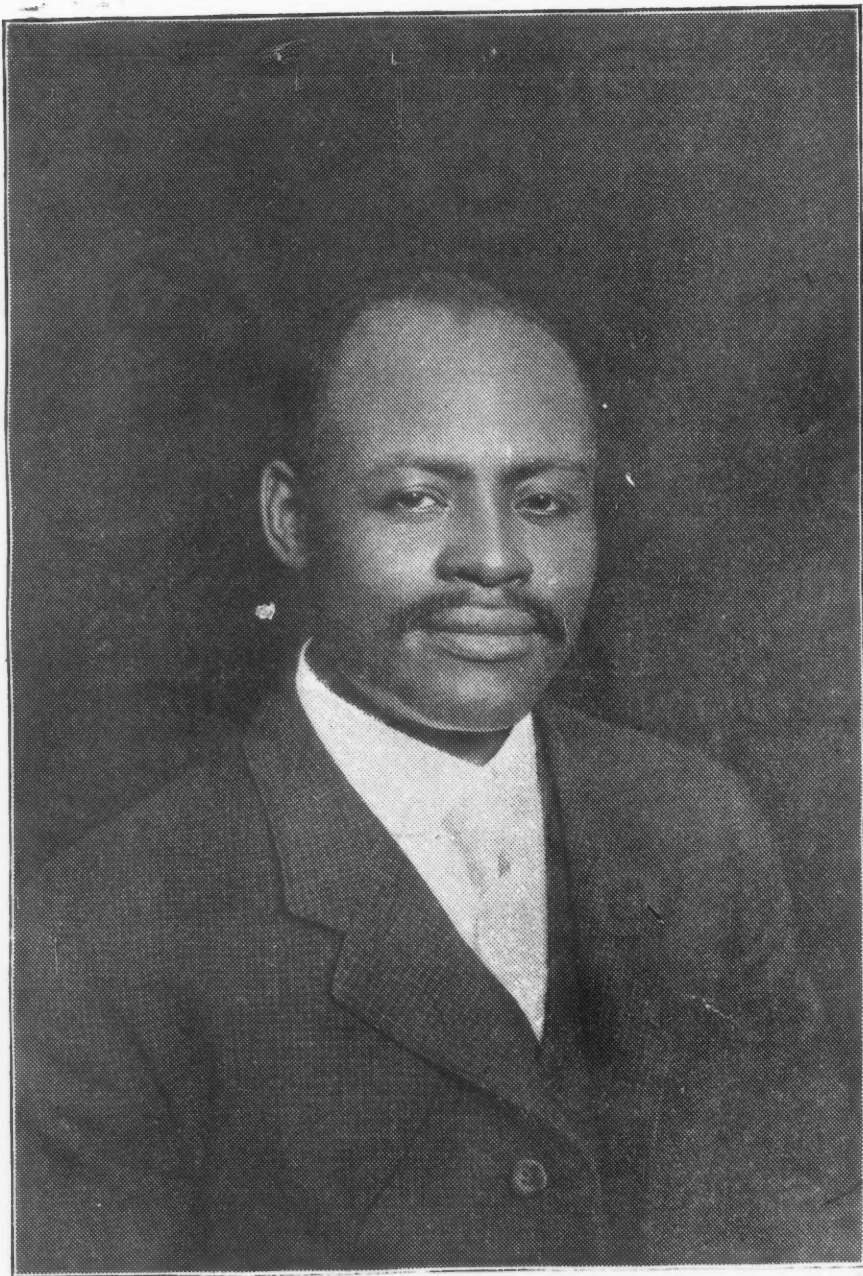
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THE COLORED AMERICAN MAGAZINE

VOL. XIII

AUGUST, 1907

NO. 2

THE MONTH

NEGRO MECHANICS IN NEW YORK



ESPITE the general belief to the contrary, now and then we see a Negro mechanic at work on buildings in course of erection in New York City. The writer noticed a Negro mason laying bricks on a building on Seventh Avenue. On inquiry it was found that he belonged to "the Union," and he and his white co-laborers were getting along all right. We also noticed several Negro laborers at work on the same job. It seems hard for prejudice to entirely drive the colored man out, and this is just as it should be. Let the colored mechanic go into the unions, and thus take his place with others of his calling. Some colored people hesitate to learn trades because they think they can not get work; but this fear seems to be ill-founded, and colored mechanics and those who desire to be such should not be discouraged by such a fear.

MULATTO NEGROES AND THE JAMESTOWN EXHIBIT

A WRITER in The New York Times of the 15th of July criticises the exhibit in

the Negro Building at Jamestown as the work of "mulattoes." "All the managers are mulattoes," he says. Probably he did not see Mr. Giles B. Jackson, who is the "daddy" of the whole concern, and Rev. Charles H. Williamson, in charge of the North Carolina Department, would never be mistaken for a mulatto. This white man must have loaded his gun for the dark-skinned Negroes purposely, and with a view to giving as much credit as possible to the white blood of the race. This is simply another effort of the white man to discredit Negro intelligence; but the Negro people of this country know, and the whites also know, that there is gray matter in the cranium of a black man, and that color is no criterion in judging of mental, moral or physical capacity. Let us think of Blind Tom in music, for instance, Benjamin Banneker in mathematics and Dr. Blyden, a Negro scholar who is a full-blooded Negro, and whose ability gives him high rank all over Europe and Africa.

The black children in the schools of the South are as bright intellectually as their mulatto classmates, and in the North, where we have mixed schools,

the work of the blacks compares favorably with that of the whites, and it is not a rare thing to see a full-blooded Negro, the only person with African blood in the class, leading it and carrying off the prizes.

The 'Times' critic probably has not run up against any of our genuine Negro scholars, and he can't quarrel, because in a promiscuous crowd of colored people he finds but few blacks, for the fact is the white man has mixed in with us so thoroughly that there are but few full-blooded Negroes left.

THE BROWNSVILLE INQUIRY AGAIN

THE latest reports from this investigation are that the Senate Committee's report will be one of compromise, so that the President will accept its verdict; and that the Negro soldiers will be allowed to re-enlist if they desire, and will disavow all connection with the shooting up of the town.

It is stated that politics and justice both enter into this settlement, it being considered wise not to further disaffect the ranks in colored political circles; and justice appears in the refusal of the committee to condemn the soldiers on the very weak and unsatisfactory circumstantial evidence which was produced before the committee. We shall be glad of an amicable settlement.

THE HAMPTON NEGRO CONFERENCE

THE COLORED AMERICAN MAGAZINE is in receipt of an invitation from the managers of the Hampton Negro Conference to attend this gathering July 30 and 31, 1907. We take this opportunity to thank the management for the invitation, and trust that the work done there

will be even better than the high class of work this institution has been doing all along. The Hampton idea is to find out, by conferring with the workers, just what is necessary to be done and then forthwith go and do it. Conferences of this kind are of great benefit to the race.

THE INTER-STATE COMMERCE COMMISSION SAYS JIM CROW CARS ARE LEGAL

WE quote below what the New York Times says about this decision. Our views were expressed on this subject in our last issue, and we again assert that we are opposed to the "Jim Crow" system because out of it grows so many evils and insults to the race. It is a system by which our people can be insulted and discriminated against, and by which they are subjected to all manner of insults and abuses. Uncouth train hands and disrespectful whites from all over the train congregate in the colored apartment to drink, curse and carouse,—and there seems to be no relief or remedy. The conductors will not help us and should the Negroes object they would likely precipitate a "race riot." But the Inter-State Commerce Commission says we must grin and take it.

Here is what the Times says:

To the great relief of the South, the Inter-State Commerce Commissioners have decided that it is not a denial of "equal facilities" for racial reasons for a railway to compel colored travelers to make their journeys in "Jim Crow" cars. The relief is perfectly understandable, for it is undubitably based on a deep-lying consciousness that as a matter of fact the cars in question really are not "equal facilities," and on a deep-lying fear that the Commission would feel itself forced to use words in their ordinary significance and so declare.

By some mysterious argument the Commission avoided doing this. If the consciences of its members are quiet, perhaps it is all right, for the separation of the races on railway trains, at least in the South, where Negroes are many and the close companionship of a large majority of them highly undesirable to the whites, is something the necessity for which is as obvious to the Northerner as it is to the Southerner. Indeed, it is rather plainer to the Northerner than it is to the Southerner, for the latter is more wonted to the presence of the Negro than is the former, and can often stand it when the Northerner recoils.

But how anybody figures out that a single "Jim Crow" car, into which every Negro, rich or poor, clean or dirty, drunk or sober, must go, is accommodation equal to that which the whites can buy in the rest of a train containing, perhaps, dining cars and sleepers, is slightly beyond comprehension.

THE NEGRO'S FIDELITY TO THE WHITE MAN

THE clipping below tells an interesting story of the Negro's constancy and faithfulness to the white man who has won his confidence. We reproduce this article because there are so many instances like it. This confidence of the Negro in the white man, and his faithfulness and loyalty is well known; and so very pointedly is it stated in the clipping, that Vardaman and others of its kind might find better occupation in confiding in Negroes rather than abusing them. Jefferson Davis knew the Negro about as well as Vardaman and Tillman do, but he saw in us vastly higher qualities than either of these two Southerners. Why this difference? Is it explained by the fact that Jefferson Davis was more of a statesman than a demagogue, and found higher issues to discuss to his constituents than the shortcomings of a race that white people

brought from Africa in a savage state and subjected to a period of most servile and degrading slavery? Jefferson Davis had a Negro body-guard and valet named James H. Jones. So great was the confidence of the Confederate President in this Negro that just before the evacuation of Richmond he gave into his keeping the great seal of the Confederate States, instructing him to hide it and never to reveal the hiding place. How well the trust was observed we are told by The Louisville Herald:

Jones did as he was told. He was recently approached by three leading ex-Confederates, offering him \$15,000 to reveal the spot where he had hidden the seal. But no money could tempt him to betray the trust reposed in him by Jefferson Davis.

The secret will be buried with Jones, who tells: "When Mr. Davis realized that it was only a short time until Richmond would fall he sent me with Mrs. Davis—God bless her memory!—and the children to Charlotte, North Carolina. I had about \$13,000,000 under my care and hauled it around in a freight car from one point to another in the South till Captain Parker, of Newberry, South Carolina, relieved me of it at a point near Washington, Georgia, where it was buried."

Vardaman, of Mississippi, and other fire-eating Southern bureaucrats of the passing hour, declare that they have no use for the Negro. Jefferson Davis, an infinitely greater man than those masquerading Southerners, placed absolute confidence and reliance in a colored servant. Jones has now a position in the service of the United States Senate. Large as the sum offered for the Confederate seal by the ex-Confederates, a much larger might be had from other sources. But Jones will for the sake of old master and adored "Missus," carry

the secret of the seal's resting place to a grave that fidelity will consecrate.

WHAT SHALL WE DO ABOUT THE JIM CROW LAWS?

THE recent discussion of the Interstate Commerce Commission declaring the "Jim Crow" arrangement on railroads legal raises the usual and potent question of "What are we going to do about it?" These "Jim Crow" arrangements now have the sanction of the United States Railroad Commission—the denier resort for complainants—in such matters, outside of the courts. The decision is not a new one, however, as the same point is made in the case of *Heard versus The Railroad*, which was tried some ten or fifteen years ago. The law seems to tolerate the equal separation of the races. Of course this separation will never be equal. It never has been, and as soon might we expect saints from the lower regions as to expect equal treatment of the Negro in these matters, where so much opportunity is given for mistreatment. In the first place it is troublesome for railroads to separate Negroes from white people, and at the same time give them equal treatment; and in the second place this so-called treatment must come at the discretion of the train crew to a large extent, and this class of whites in the South especially have very little desire to even be decent to Negro passengers, much less rise to the high plane of seeing that they have equal accommodations. But the remedy, as we see it, lies in making war on the railroads to compel them to make the accommodations equal. Let colored people bring suits and compel the rail-

roads to live up to the law. We can probably get a favorable decision on this point, and we have a right to insist on it, and should do so out of regard for the future; for if this injustice is tolerated what, pray, will come next?

IMMIGRANTS FOR THE SOUTH

BOOKER WASHINGTON'S plan to encourage Negroes to buy and improve the vast tracts of unimproved land in the South elicits undisguisedly on the racial issue the outspoken opposition of the *Charleston News and Courier*, which prefers the white foreign immigrant to the native black man. "Cruel as it may appear," says *The News and Courier*, "we do not wish the South to be the home of a Negro civilization. We wish the South to be a white man's country, and we do not desire half a million thrifty Negro homestead holders settled in this country, to hold their own forever by the side of the white people. Therefore, we think that immigration should be sought, whites should be brought into the South now, before the Booker Washington youths have had time and opportunity to possess the land. Vigorous and ambitious immigrants would make the competition sharp for those white natives who lack energy and ambition, but if the immigrants do not come, that class of natives will be outstripped by the energetic and trained Negroes and will incur, a century hence, the danger of becoming tenants and employees of Negroes. We would have the country ruled wholly by one race, and would have reinforcements of whites now, while the lands are easy to be had."

The above excerpt from an editorial in the *New York Globe* lets the cat completely out of the bag so far as the white man's position on the Negro question is concerned. It explains beyond controversy why the Southern white people constantly discriminate against and repress the Negro; and though the leaders may profess justice and equality to the Negro as a part of their scheme of

white supremacy, yet how can justice and equality prevail under a system that seeks to eliminate thrift and prosperity among Negroes. We have been told heretofore that we were bringing oppression on ourselves because we were not "thrifty," now we are not wanted because we are thrifty. Nothing seems to satisfy some people but Negro debasement; as long as he is a slave and a lickspittle it is all right, but out of that sphere he is despised.

But the Charleston paper is away off if it thinks that they are going to get immigrants from Europe to help them oppress Negroes or that will be oppressed themselves. Immigrants come here from Europe to escape oppression, and they are not seeking such small crumbs of citizenship and wages as the poor white people of the South are forced to put up with; and they know that the hand that would enserf Negroes would enserf them also. But it will not hurt the decent and respectable Negro to leave the South whenever opportunity presents itself. The bad Negro is well enough off there as anywhere, but the industrious and thrifty class can do better elsewhere. As long as Negroes stay in the South, or anywhere, they should be law-abiding and thrifty; but the South is a poor place for a colored man with aspirations.

FEDERAL COURTS QUICK TO PROTECT PROPERTY BUT SLOW TO PROTECT LIFE AND LIBERTY

THE recent attempt of the state courts of North Carolina to imprison the agents of the Southern Railroad who sold tickets in violation of a legislative enactment that reduced the rate from three cents to

two and one-fourth cents, after the Federal judge, Pritchard, had declared the law unconstitutional, and the show of power and authority of this Federal judge who intimates that his decision must be obeyed, all goes to show just what could be done for the Negro if any determined effort should be made in his behalf by the Federal courts.

In the North Carolina case it is property that seeks protection, but how often has the Negro knocked at the doors of justice for the protection of his life and liberty and received no response? Have we reached the point where the Federal courts care more for property than they do for liberty?

The Supreme Court has set the pace in handing down decisions right along to be followed by the subordinate Federal judges; which in effect seem to say that a Negro's property may be protected, but not his life. The Federal courts have as much right to nullify the unconstitutional election laws of the South as they have to nullify the railroad rate law of the sovereign (?) State of North Carolina, but in every decision they decide the other way.

DON'T WANT PROGRESSIVE NEGROES AS TEACHERS

THE conclusion has been reached by the Nashville board of education that only Negroes born, bred and educated in the South need apply for election as teachers in the colored public schools of that city. This action was taken, the board says, for the reason that Negroes from North of Mason and Dixon's line have "notions" and "are not familiar with Southern traditions and sentiment."

We are not sure what the board of education of Nashville means by "notions" and "Southern traditions and senti-

ment," but we assume it refers to the progressive and courageous Negro, who is not confined to the North alone, for some of our most progressive Negroes are found in the South.

HOKE SMITH ON THE NEGRO PROBLEM

EDUCATION from books alone is not always of much value. It should be accompanied with practical training, having in view the future of the child. Any plan for the Negroes which fails to recognize the difference between the white and black races will fail. The honest student of history knows that the Negro had full opportunity for generations to develop before the days of slavery; that the Negro race was improved by slavery, and that the majority of the Negroes in this state have ceased to improve since slavery. Few have been helped by learning from books. All have been helped who have been taught or made to work. It is not the difference of environment; it is the difference of race, deep seated, inherited for generations and generations through hundreds of years. The large majority of Negroes are incapable of anything but manual labor, and many taught from books spurn labor and live in idleness. Few Negroes are willing to work beyond the procurement of the barest necessities of life. The Negro child should be taught manual labor and how to live. The Negro teacher should be selected less by book than by character examination. The Negro school to be useful, needs less books and more work. I would have the schools help the Negro, not injure him. I seek the intelligent treatment of the Negro, and to that end, the radical differences between the white and the Negro races must be kept in view. Racial differences cannot be overcome by misguided philanthropists. But no one should suppose that superiority justifies cruelty. The man who breaks the law to punish a criminal is himself a criminal. There is no place in Georgia for riots and mobs. It is the duty of the Governor to exhaust the power of his office to enforce the law and to prevent lynching, and I shall perform this duty.

Governor Hoke Smith of Georgia gives

out the above as his views on the Negro question. From him we still hear the old cry of race inferiority. He says it is not the difference of environment, "it is the difference of race." Then he says "the Negro race was improved by slavery." We ask, therefore, was not slavery environment? It looks as if the Governor's logic was bad here. He also says "the large majority of Negroes are incapable of anything but manual labor, and many taught from books spurn labor and live in idleness;" and to this we reply, is not the majority of all races manual laborers, and do we not find a larger number, in proportion, of white idlers than black idlers who have studied books? Count the loafers in any street in Atlanta, are they mostly colored or white? Governor Smith further says, "I recognize the duty of the white man to be absolutely just to the Negro." This sounds good at first sight, but the Negro does not want any master at all—just or unjust. We want to stand on our merits as other citizens, and get the treatment due citizens—not from sympathy, but from a recognition of our inherent rights as citizens under the Constitution and laws of the land. Any class of people who can get any such rights—in a community—as some other class chooses to give them out of sympathy, is in a bad way. This is oligarchy, tyranny, barbarism with several different kinds of vengeance. But the fact is, all the platitudes and high sounding professions of superiority of Governor Smith's kind simply mean the "divine right" of the white man to rule the Negro, and nothing less. The "divine right of kings" got a black eye during

the days of old Cromwell, and this so-called "divine right" of barbarism will share a like fate. Teaching Negroes to work is all right—we say teach all people to work—for work is the law of our nature and our existence. "He who will not work shall not eat," was old John Smith's motto at Jamestown, and its verity is still unquestioned; but there is no need of singling Negroes out for work in preference to others. Further, we have our suspicions about this all-work-educational-scheme for Negroes, especially when it is coupled with the assertion of the white man's inherent superiority, etc. It looks like an attempt to create a class of "hewers of wood and drawers of water."

But why say more about all this tomyrot, anyway? The Negro has shown in the last forty years that the places the Hoke Smiths, Tillmans and Vardamans fix for him do not hold him, and time will yet show their sayings as empty as those of all the host of those who said before freedom if we were liberated we would perish to death as a race. Oh, fudge!

THE NEGRO PROBLEM IN AFRICA

THE Rev. Dr. Joseph Hartzell, who holds a commission as a bishop of Africa of the Methodist Episcopal Church of America, has gone to London to attend the Evangelical Conference, which convened in July. He speaks very hopefully of the future of the Transvaal.

"I believe," he said, "that the Boer war was only a period in the development of Africa, and that in the Transvaal the Dutch will now make rapid progress under the British flag, and the best elements of both nationalities will

combine. One of the greatest difficulties now is that two languages are spoken by the whites, but that will probably be overcome. The great problem coming in Africa is the Negro problem. The nation that does the best for the Negro will win out. The Negro is capable of being a useful citizen. He has no political rights in the Transvaal, but, being on the same basis as the whites in the Cape Colony, he controls certain districts there. The Negroes have their own schools in many places in the Cape Colony. They even have Negro newspapers. A rather remarkable thing happened the other day at a meeting of Negro chiefs in the Cape Colony. They actually started a movement to raise \$300,000 for the higher education of their people. Some persons talk of exterminating the Negro. Such talk is foolish. The Negro is a race that doesn't exterminate worth a cent."

HARVARD GRADUATES

THE following colored men graduated from Harvard University this year: Aubrey H. Bowser, A. B.; Clement Richardson, A. B.; George W. Harris, of Kansas City, Kansas, Edwin Tyson and Hugh Francis, both of Washington, D. C., Richard Birnie, Jr., of Charleston, South Carolina, mechanical engineering; Walter S. Buchanan, of Alabama, agricultural science; Matthew W. Bullock, of Everett, Massachusetts, bachelor of law; Alain LeRoy Locke, of Philadelphia, Pennsylvania, A. B.

And this is, notwithstanding the fact that President Eliot has said that he would not care to have colored young men in large numbers at Harvard.

DENOUNCES CONGO TROOPS

MAJOR LEMAIR, who served eighteen years in the Congo and who resigned when he was notified that he would be prosecuted for cruelty toward the native soldiery, retaliated recently by publishing a sensational exposure of the revolting conditions prevailing in the native army.

He declares that the soldiers are merely brigands, who raid the population, assault the women, and burn villages. The Major adds that when he attempted to protect the natives by inflicting severe punishments on the troops his disciplinary measures were overruled by his superiors.

The above clipping furnishes additional evidence of the mal-treatment of the Negro people of Africa. The Africans will sooner or later find they must get themselves guns for protection against the brutalities of the "brigands" of civilized nations that are raping their women and murdering the men. The missionary efforts of the Christian churches of the world are being off-set by these white plunderers. It is no wonder that the native African favors Mohammedanism in preference to Christianity.

COLORED BANK FOR CHICAGO

PROMINENT colored men are backing a plan to open a bank for Negroes in Chicago. The bank will have Negro capital, Negro stockholders and Negro officials, and will appeal for support to the colored population. Negroes at the head of the movement are Dr. A. Wilberforce Williams, president, and L. L. Jones, vice-president of the Black Diamond Development Company, and Sandy W. Trice, president of Sandy W. Trice & Co., the department store concern.



OUR valued friend and agent, Mr. G. B. Anderson, of Washington, D. C., met with a very sad and sudden death recently on the Pennsylvania Railroad. While attempting to jump from one train another train was approaching, and he was caught under the wheels and crushed to death. We wish to extend our sincere sympathy to his bereaved family.

SPECIAL NOTICE

SOME time ago, we gave Mr. Thomas Bridges, of Plainfield, New Jersey, authority to represent this Magazine because we believed he was honest, but we have since found out that he is dishonest, as he has collected money for subscriptions from a number of persons which he has not turned into this office, consequently the people have not received the Magazine, for which we have been blamed. We wish to say to all persons who have given Mr. Bridges money for their subscriptions that we will gladly

send them the Magazine if they will write and send us their names and addresses. We warn all persons against paying any more money to Mr. Bridges for this Magazine, as he no longer has authority to represent us. We try to be careful in selecting our agents, but we are sometimes very much disappointed. Whenever there is any misunderstanding or lack of promptness in subscribers receiving their Magazine, kindly drop us a card to that effect and we shall give it immediate attention.

Evening Industrial School For Brooklyn

Result of the Efforts On the Part of Several Clergymen and Distinguished Citizens---Opposed By a Few



WE have just received news of the granting of a new evening industrial school in that portion of Brooklyn where the colored people, who may desire, may take advantage of the opportunity to learn something useful. The new school is to be opened in No. 5, which stands at present corner of Duffield and Johnson streets, but which is to be moved one block away from that point so as to be out of the way of the new Manhattan Bridge which is to cover that point. No. 5 is a school of thirty rooms, very commodious, and in its new position will be fitted up-to-date in all its appointments, affording a particular feature which it does not now, and that is, it will have a new and commodious foundation affording a basement where janitor-engineering will be taught in the most modern fashion, graduating men capable of taking charge of the most modern buildings, a thing very much needed by colored men in this vicinity. Very few of our public buildings are janitored by colored men mainly because colored men have not been afforded the opportunity to rise out of the class known as "stove-pipe janitors," or, men who understand only running stoves and not boilers, engines and modern appliances for heating and ventilating.

This school is the result of the success that has attended Dr. Bulkley's schools in New York, first, No. 80, in West 41st Street, and then No. 67, in West 46th Street. In April, last, a delegation of Brooklyn citizens, consisting of Rev. W. H. H. Butler, Rev. W. R. Lawton, Rev. W. A. Alexander, Rev. I. S. Sands and S. R. Scottron, visited Dr. Bulkley's evening industrial school, in 46th Street, and what was shown there appealed so to their understanding that they immediately sought the establishment of such a school in the Borough of Brooklyn, and as a short road to its sure accomplishment petitioned the industrial committee of which Dr. William Jay Schieffelin is chairman for what they needed, and as a result of the energetic movement of a sub-committee on trade schools, Dr. Seth Thayer Stewart, chairman, the School Board has granted the school desired.

Don't for a moment think, though, that the school has been obtained for the simple asking; work, work of the very hardest kind has been done before this school has materialized. Only he who has had experience knows the herculean task of obtaining two thousand genuine signatures, every one showing a bona fide residence.

In the beginning, too, several of the colored clergy eyed the thing rather askance, fearing that it was a movement to

re-establish the old separate school system or, at least, one giving a pretext for the re-establishment of that system; and it took much talk and constant explanation to overcome that fear. Some undoubtedly believed it, others, however, simply used the argument as a pretext to save themselves additional work, for quite all knew that the state law and the charter for the city of New York forbid separate or race schools.

Nevertheless, it is true that the promoters of the project desired to call the attention of the colored people FIRST to the school, hoping to find them sensible enough not to allow the foreign element to grab the thing up bodily, as they no doubt would and certainly did attempt. Of the first thousand names quite four-fifths were those of white residents; these caught at the thing eagerly, while the colored people had to be coaxed and reasoned with. Mr. John T. Thorne, whom we hope to see made principal of the school, worked uphill all the way, meeting the opposition of persons who should have been better informed, harassing him right and left; dull and unappreciative of the fact, obvious to the least observing, that the one thing lacking in the education of the colored people who have settled in these parts is industrial education, absolutely the only salvation for our people. The Jews and Italians are picking up everything that is offered free, while the colored people shun the schools necessary to their elevation. And to think of leaders among the people so blind as to persuade them to let these things pass; it is certainly awful and

discouraging. Presiding Elder, Rev. W. H. H. Butler, D.D., has been a whole tower of strength in the work. Rev. Dr. F. M. Jacobs stood aloof for awhile, but when he was fully persuaded that the establishment of the school was the the right thing, he threw his whole weight into the work. The Reverend W. R. Lawton supported the work from beginning to end, and to his persistence much is due. The actual work though, of circulating the petitions and cards, the hard work, requiring time, application, force, persuasive power, was exercised by our friends, W. R. Waddell and Mrs. Mary E. J. Parker, both of Dr. Jacob's church, and Mr. P. H. Fisher, Jr., of Rev. Dr. Dixon's church. Those who in the long future may feel grateful for an excellent and useful industrial education will think of all these whose work has been crowned with success.

The cards that are being circulated offer instruction in carpentry, practical electricity, care of boilers, janitor-engineering, mechanical drawing, architectural drawing, bookkeeping, common school subjects, housekeeping, cooking, sewing, embroidery, millinery, dress-making, flower making, stenography, typewriting, and domestic science. The success that has attended like classes in Manhattan may be looked for in Brooklyn. But, after all, we are not sure until the registration days have passed that the colored people will make any considerable effort to get into that school. There seems to be signs of indifference, owing to the lukewarmness of several pastors.

S. R. S.

Training of the Negro Laborer in the North

BY HUGH M. BROWNE

Principal Institute for Colored Youth, Cheyney, Pennsylvania

'All nations have their message from on high,
Each the messiah of some central thought,
For the fulfillment and delight of man;
One has to teach that labor is divine;
Another Freedom; and another Mind;
And all, that God is open-eyed and just,
The happy centre and calm heart of all.'



AN English colonist of South Africa, writing about the future of the native African in that section, says, "The natives must go; or they must work as laboriously to develop the land as we are prepared to do." Ex-President Harrison was accustomed to say, "The Indian has citizenship and a white man's chance offered to him, and must take it or perish." These two statements, I candidly believe, represent the attitude of the vast majority of the Anglo-Saxon race toward "retarded races." This attitude means that we, as a race, must "work as laboriously" and as successfully to overcome in the struggle for existence as the white man has done, or we must go—whether we dwell in dear old Africa or sojourn in other lands. What I should like to see expressed in every word and act of my race is the determination not to go—whether the going means annihilation or amalgamation. But, determining to stay, shall we labor to produce an imitation of a white man or a thoroughly developed black man? Shall our goal be an arti-

ficial flower or a naturally developed wild flower? Or, to be specific, shall citizenship de jure and de facto in these United States be the end of the colored man's efforts in social and political development, or the means by which he shall become the founder and builder of a developed African nation? Should the thoughtful colored men—whether pure black or mixed blood—come out into the open and answer honestly this aim-settling question, the Negro problem would become clarified and we could call a spade a spade, and the adjustment of the races would become an easier proposition. For myself, I stand for a developed African race in Africa and, to me, the United States is the greatest of the schools from which the founders and builders of this African nation are to be graduated. This race lesson, which I learned first at my mother's knee, has been confirmed by the observations and experiences of my life in this country, in Europe, and in Africa.

I accepted the honor of an invitation to take part in the discussion of the topic, "The Training of the Negro Laborer in the North," before this distinguished Academy, solely that I might, perchance, invite its thought to this viewpoint of the Negro problem and present some considerations which make the economic training of the Negro laborer a necessity.

I believe God has ordained of races, as well as of plants, that each shall bear fruit after its kind, and that the periods of maturity—fruit-bearing times—differ among races as they do among plants. I have, therefore, no patience with the sentimentalities, weak excuses, and grotesque imitations which flaunt themselves as solutions of a problem which, under God's providence, must be solved by natural laws.

We have before us to-day the records of two and a half centuries of slavery in in this country; the records of forty-three years of freedom in this country: quite an extensive knowledge of Africa and its peoples, and the records of the civilizations of the other races and peoples which inhabit the earth. The time has fully come for us to read our destiny in these records. We shall, however, most assuredly fail to discover God's purpose concerning us if we fix our intention upon any one, or any class of facts in our history or in these records. We must take in the whole range of His providences if we would know by what path He leadeth us, and appreciate the design in any one of them.

Let me illustrate by the following story, which I heard while in Africa: A clerk in one of the European factories there was previously a member of a German military band. He carried his horn with him to Africa and regularly practiced alone the bass parts of the pieces which he had been accustomed to play at home. A native boy, who worked in the same factory, frequently expressed his surprise that the white man, who could do so many wonderful

things, could not produce any better music than that which came from the clerk's bass horn. It chanced that one of the agents took this lad to Hamburg, where he heard a full brass band. On his return he said to the clerk, in the English of the West Coast of Africa, "Daddy, your horn no be fit for something by himself; but suppose you can blow him one time with all dem horns, he be fine plenty." It is only in the harmony of all our experiences that we appreciate the music of any one of them. Joseph in the pit; Joseph a chattel in the Ishmaelites caravan; Joseph a slave in Potiphar's house; Joseph a common convict in the Egyptian jail, are single facts in which there is no music; but these several facts blending and harmonizing in Joseph the Prime Minister of Egypt and the savior of Israel from starvation, produce rapturous music which lifts us to "a height from which we anticipate better ages;" to a height from which we comprehendingly and joyously swell the chorus when Shakespeare sings:

"Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

To this height I would have every thoughtful Negro climb to-day, and from it interpret our present condition and environment in this country and learn that misfortunes, single or many, unrequited toils, and terrific violences in the life of a race, do not indicate that God has no gracious purpose concerning it, but that these are but the chastisements of a loving Father, made necessary by the stiffneckedness of that race. Our view of the Negro problem then would

be comprehensive and racial. It would not be colored by impulses and desires born of selfishness and egotism, nor would it limit the time element of the individual reformer to the three-score-and-ten years.

The development of a race or people is a process which requires not years, but centuries; the food on which it feeds requires such a long time to digest and affords at each meal little real nutriment. Listen to this historical statement concerning the civilization of Europe. Says Guizot, "The history of the European civilization may be thrown into three great periods: First a period which I shall call that of origin, or formation, during which the different elements of society disengaged themselves from chaos, assumed an existence, and showed themselves in their native forms, with the principles by which they are animated; this period lasted almost till the twelfth century. The second period is one of experiment, attempts, groping; the different elements of society approach and enter into combinations, feeling each other, as it were, but without producing anything general, regular or durable; this state of things to say the truth, did not terminate until the sixteenth century. Then comes the third period, or the period of development, in which human society in Europe takes a definite form, follows a determinate direction, proceeds rapidly and with a general movement toward a clear and precise object; this began in the sixteenth century and is now running its course."

I am disposed often to look upon the proscriptions, discriminations and prej-

udices which we are made to feel at every turn in this country as a chastisement necessary to accomplish in us what the chastisements of the wilderness accomplished in the Jews. And I fear that we have, as yet, but tasted of the bitter waters of Marah; the deadly bite of the serpent is yet to come, unless, happily, our necks prove not so stiff as theirs and we become persuaded by gentler strokes in this, the formative period of our development, to learn, among others, the following vital and indispensable lessons:

1. We must come to know God as the God of our fathers. He must become to us Jehovah, a God perfecting that which He has begun in us; a God fulfilling the promises which He made to our fathers. We must come to understand and believe that blessings dispensed by Him are equally efficacious, whether we picture Him dispensing them with ebony black or lily white hands. Yea, we must come to know of a truth that He says to us, as a race, "If you obey My voice you shall be a peculiar treasure unto Me."

2. We must come to know ourselves. If the proper study of mankind is man, then we should specialize in the study of the black man. Our present progress has begun to create a demand for this knowledge, and the data for it is fast coming to hand.

When the Jew entered the wilderness all his types of civilization were Egyptian; but he did not wander long before he felt the necessity for types of his own; then he began to use the former as a means to an end. Like the old-fashioned pump-makers, he poured the

water of the pumps in operation down the barrel of the new pump to enable it to send forth its own. This lesson a kind Providence is teaching us now. All the lessons of civilization which we learned in slavery and are now learning in freedom must be regarded by us as the water from the pump in operation, to be poured into the barrel of the new one. "Keep thy heart with all diligence, for out of it are the issues of life," is commanded of races as well as of individuals; and the inscription over the temple of learning is also the inscription over the gate which opens to the highway of a race's development, namely, "Know thyself."

It is, however, so much easier to live upon the crumbs that fall from the rich race's table than to raise the grain and make one's own bread that many are satisfied to eke out an existence in this way. But the time will come, under God's providence, when these crumbs will produce nausea, and their starving bodies, minds and hearts will turn toward more appropriate and nutritious food. I am aware that this is a strange doctrine to those of my people who have grown fat on these crumbs and believe this fatness to be health. These men are not so wise as the foolish servant who wrapped his talent in a napkin and hid it. They gave their talent at once to the man who has five, and are idiotic enough to believe that they will share the profits which he earns. If he who brought back all that his Lord gave him is accounted accursed, what shall be the lot of these? Tell me not that God has put millions of black men on this earth and given them] a rich continent for no

special purpose! Tell me, rather, what history teaches, that the black man has not yet reached that stage in his development where the idea of race mission enters—where races fall upon their faces and exclaim, "Lord, what wilt thou have me to do?"

3. We must come to know that the potentialities of a nation have been implanted in us. In Egypt Israel was a family and a tribe; in the wilderness she became a nation. God made the black race for a nation. He is the Father of all nations and will be glorified by their differences. He has appointed different nations for different missions in the accomplishment of His purposes in this world. "There are diversities of gifts, but the same spirit; diversities of workings, but the same God who worketh in all."

There is no malice against the white race in this view-point of the Negro problem, nor is there any antagonism to the efforts of the white people of this country to assist in our peculiar development. A nobler and more Christ-like body of laborers never entered the field for humanity than the white philanthropists and teachers who started and, in many instances, are still carrying on the work of education among our people in the South—be these philanthropists and teachers Northern or Southern. On the contrary, their assistance from this view-point becomes more essential and effective, because it will touch our struggle only at points where the impossible, to us, presents itself. With the spirit of the Master before the tomb of Lazarus, these benevolent friends will do for us only that which we cannot do for our-

selves, and they will require us to roll away the stone. Assistance rendered us in this wise will not interfere but hasten the accomplishment of the God-appointed mission of the black race. The duckling will take to the water, even though the hen furnish the warmth for its incubation. Confusion, incongruities and consequent waste of effort and means arise when the hen attempts to make a chick of the duckling.

We rejoice in the soul-stirring song which our white brother is still writing and singing to the world. What encouragement and enthusiasm it carries to those who are in the thickest of the thickest of the struggle for life, and how the arches of heaven must ring with the strains of altruism which, ever and anon, burst forth to strengthen those who struggle for the life of others. But

"Because the nightingale so sweetly sings,
Shall meadow-lark and hermit thrush be still?"

Give us not this song as a substitute for ours because ours is still unwritten. Rather, teach us the theory and practice of music and the art of composition, that we may write and sing ours. Teach us this in the spirit of the brotherhood of man, and we shall produce our song and sing it; not in opposition nor in competition, but as a part of that God-ordained variety which must be the charm of heaven as it is the spice of life on earth.

The Japanese who fifty years ago were known as little, harmless heathens, are to-day, in their same home, one of the first nations of the world. They gathered all over the Western world the waters to start their pumps, and the life-giving and preserving value of the flow of these pumps has astounded the world.

In God's appointed time the same will be true of the now heathen African, and the Western waters which shall start the flow of his pumps will be carried back to Africa principally by American citizens of African descent. Already a band of Tuskegee graduates, under the auspices of the German Government, has introduced cotton raising among the native Africans in Togo, Africa. I beg pardon for the personal allusion, but I consider it the greatest privilege of my life that, twenty years ago, I was permitted to furrow the ground for the seeds of industrial education in the Republic of Liberia. In all due modesty let me suggest that:

The soul which under the benumbing influences of slavery has given the world the Negro plantation melodies possesses a natural endowment too rich to be developed for any other mission than its own.

The slave who has supported and protected the wife and daughter of his master while the latter fought to perpetuate his slavery has too much altruism to sell his birthright at any price.

The man who has forgiven and forgotten so readily and willingly as has the Negro the most barbarous outrages on his wife and daughter has too much of the Christ-spirit to sail on the sea of life under any other colors than his own.

Let me affirm, in this connection, that the training in civilization, citizenship, and self-government which my people are receiving in this country will no more lead to the bugbear of Negro domination or the scarecrow of amalgamation than will a course in gymnastics

lead to the change in the color of their skin. On the contrary, the desire to strike out for themselves will vary directly as this training.

Having stated my point of view, I wish now to refer briefly to the necessity for our training in the economic activities of your civilization. When I was in Africa I saw two farms: the first was worth twenty times its original purchasing price, and the second was worth simply its original cost. These farms had the same soil, the same climate, the same sunshine and rain, and were on the bank of the same river. What nature had done for one she had done also for the other; but the owner of the first farm had cleared it, set out coffee trees, cultivated them, cured and hulled the coffee bean, shipped the same to Europe and lived on the money returns; while the owner of the second farm had left it almost as he found it and lived on its wild products. When I came to know them, I found that these two men differed as much as did the farms. The difference in value between the two farms was due to the amount of work done on each by its owner, and the difference between the two men was due to the amount of work done on each by his farm. The first man was a strong, vigorous physical specimen of humanity; every stroke of the axe, every stroke of the hoe, every pull of the rake, reacted on his body and made his muscles supple and strong, his digestion good. This man was also considered a strong man mentally; he was considered by his neighbors as a well-informed man, a man of good judgment; in his efforts to plant and cultivate a profitable coffee

farm he had read all the literature and sought all the practical advice obtainable on this subject; he had tested this information in the practical management of his farm; he had gone further and experimented along lines which his actual observations had suggested; he had purchased and used implements employed in other countries on coffee farms; he had reconstructed some of these and made others of his own. All the thought and manipulation that he thus gave to the cultivation of his farm reacted upon his mind and made him what his neighbors considered him. Further, this man was looked up to as a man of good principles, a morally strong man. In the purchasing of the things required for the development of his farm and selling the harvest of the same he had bargained with other men, had been cheated and cheated others; but, bent on success, he learned first, amid these experiences, that honesty is the best policy, and, later on, became a disciple of the Golden Rule.

As I thought of these two men it seemed to me that the difference between them was, in a general way, from an economic standpoint at least, the difference between your race and mine. We have, practically, lived for centuries upon the wild products of Africa, while you have cut down the forests, gone down into the mines, crossed the seas, captured the forces of nature, made them do your bidding, and are now the strong and the conquering race that you are, by reason of the reaction on you of the work you have done on nature. So tremendous, so complex, and so subtle have become your efforts that you have outgrown the capacity of the organs of your senses, the

medium of communication between you and nature. Why, if the instruments which you have invented to reinforce the natural capacities of these organs, were destroyed, you would be as helpless in many departments of the activities of your civilization as a man deaf, dumb and blind. We have not yet reached the stage in our development which even suggests that the natural capacities of these organs are limited. The qualities contributing to social efficiency which you possess by reason of your achievements, viz., "such characteristics as strength and energy of character, probity and integrity and simple-minded devotion to conceptions of duty in such circumstances as arise," are attainable by us, and you, under God's providence, have become our teachers and our trainers. You cannot legislate these qualities into us, nor can you preach them into us; but you can, and you should, secure for us "a free hand, a fair field, and a cordial God-speed" in the economic activities and avocations of your civilization; so that, struggling in these, we may develop such qualities. Work is the means by which you have succeeded and it is the only means by which we shall succeed. Our introduction to continuous work was in slavery in the Southern states. The climate was similar to that of Africa, vegetation was similar to the vegetation of Africa and the economic system was exceedingly simple. This condition permitted us to pass somewhat gradually from the work of gathering wild products to the work of cultivating these products. The reaction from the work in slavery produced the natural results, as benumbing and

degrading as the system was. During slavery the mental element was a minimum and the moral element was present by precept only. I have no excuse to offer for slavery; nevertheless, it has brought us into contact with a more advanced race, and whatever of civilization and development we now possess came to us by means of it. The blessings to Israel in Egypt were mightier than the hardships endured, and I am persuaded that we shall, by and by, acknowledge the same concerning our bondage in this country.

Since slavery the elements of self-help, self-direction and self-protection have entered into our work; but the change from unskilled labor to skilled labor has lagged far behind the natural and necessary demand on the part of my people for it. We have received about all the developing influences which can come to us as a reaction from unskilled labor, and we stand face to face to-day in this country with the tragic situation of a race shut out from the only economic means which will secure its natural development in its present stage—the opportunity to learn and practice skilled labor. As a class, my people are to-day restricted to the formulated knowledge of books treating of the economic activities of your civilization. Exercise in these activities out of which these books grow and by which you have been developed, is denied us. And yet many of you are surprised that we do not possess the social efficiency which is the effect of this exercise. The most serious feature of our condition in this country, to-day is the lack of opportunity to engage in work requiring knowledge, thought and skill.

As the poor man in the midst of wealth feels his poverty all the more keenly, so the Northern colored laborer, living in the section of discovery, invention and commercial enterprise, and all the other myriad forms of Yankee ingenuity, realizes more keenly this lack of economic opportunity. It is also observable that the benumbing and degrading effects of this deprivation are more pronounced in him by reason of this environment.

It does seem to me that the necessity to train the colored laborers in the North would follow also from considerations like the following:

1. The surest and quickest way, if not the only way, for him to get a working knowledge of your civilization is through systematic and continuous work in the scientific processes and with the devices, machinery, apparatus and the like, which are the useful applications of the formulated knowledge of your civilization. Or, if you please, in this way only can he learn to work your farm profitably to you and gain thereby the requisite knowledge and skill to eventually work his own farm. (I know there are people who having read a book on electricity, think they can run an electric plant, but the man who owns such a plant never thinks so.) This is the way the colored laborer of the North can catch the spirit of progress and thrift of the present day, and by skill, dexterity and excellence make the profits of his labor purchase other and better opportunities. Unless he is allowed the benefits of such training he will remain, as now, in the procession of your progress, but out of step.

2. Training in the economic activities of your civilization will best enable the

Northern colored laborer to discover in work other return than the wages. Such, for instance, as the satisfaction of having done a piece of work well, and the highest reward of all, the development which comes by reaction to the worker. At present he sees only the wage and takes the shortest cut to obtain it. Sometimes I wonder if you fully realize the amount of friction between us which this short-cut method is producing. It causes you serious vexations and it is lessening daily our opportunities for even unskilled labor. I tremble with anxiety when I think of the possible end to which this may lead.

3. The saddest and possibly the most serious feature of this lack of economic opportunity is the effect on the children of the laborer. Fancy a child pursuing a course of instruction every concept of which has been built up by another race and from first-hand facts, about which neither his parents nor his playmates know anything. This fact simply paralyzes the vital principle in education of apperception.

In this connection, let me testify that if ever there was a man sent of God to a needy people at the psychological moment, Booker T. Washington is one. And I would further testify that the support which the white people have given him is to-day the rainbow of promise that the door of hope will not be closed to the brother in black. Christian, industrial Tuskegee, under a corps of colored executive officers and colored teachers, is to-day the most potent force at work in our development in this country. It was the realization of the importance of contact with these first-hand

facts that led the Friends to establish at Cheyney, two years ago, a normal school which will supply these first-hand facts in the classroom.

We are further insisting, in this connection, at Cheyney, that the present condition of the colored people makes it necessary that the school teacher be able to give helpful precept and practice along all the lines of every-day activity. For many years to come the colored teacher will find parents' meetings a field for vital usefulness, almost as large and important as is that of his school. Nicely prepared essays and speeches will not avail in these meetings; the developing influence for these meetings consists of the teacher's ability to actually perform,

after the most approved and economic methods, the every-day activities of the housewife and the husbandman.

In conclusion, I wish to say that those of us who regret most the lack of these opportunities bear no malice to you, never dream of despair, and are firmly convinced that we shall secure a "free hand, fair field and a hearty God-speed" in these opportunities some day only by deserving them through our own activity and our own spirit of love. In this spirit would I remind you that you are the truant officers who have brought us into your own school, and beseech you in the name of our common Master and your sense of fair play to teach us after the laboratory method.

HAUNTED

SERENE and gray, like an old home
Deserted on its hill, where roam
No more the feet that loved it well.
In days that bloomed with youth's sweet spell,
An old heart sits beside the way
And dreams the dream of yesterday!
Stormbeaten, weatherstained, and worn.
There in the valleys of the morn—
Where life unheeding passes by—
It crumbles underneath the sky.
Hush! in the twilight or the noon
Or the soft shadows of the moon,
Down its worn stair and o'er its sill,
With cadences of song that thrill
The tender chords of dream with tears,
Pass the dim shadows of the years!
Look! in the empty room there goes
A phantom perfume of the rose,
And through the hollow hall full sweet,
With dead hopes underneath its feet,
In this old haunted heart of trust
A fragile footstep stirs the dust.
A shape that passes as a song
Moves where dim, peopled memories throng,
And lo, where youth's dead blossoms wait,
The ghost of love stands by the gate!

BALTIMORE SUN.

Chinese vs. Negroes

READERS of THE COLORED AMERICAN MAGAZINE will be well repaid by a careful study of the following articles reproduced from several Boston dailies of February, 1891, on the subject, "Chinese vs. the Negroes," a matter which engaged public attention at that time. After many years the same question arises, but from a different cause, and the American people find themselves confronted with the admission of the Asiatic—not alone the Chinese, but associated with his very near neighbor and relative, the Japanese, the latter in position to insist upon his rights here and elsewhere, to a fair chance and equal opportunity. No wonder, then, that we find our American editor insisting upon the argument, "If the Negro be admitted to the full rights of citizenship why not the Chinese?" The answer to that question is very fully given in the reply of our townsman, Mr. S. R. Scottron, also published by The Herald, February 12th, 1891. This seems an opportune moment to consider the question again.—EDITOR.

(From The Boston Herald, February 5, 1891)



REMARK made by us a few days ago in relation to the respective capacities of the Negro and the Chinese races has called forth a number of surprising comments from some of our contemporaries.

We pointed out at that time that in the debate in the Senate on the force bill the comparison had been made between the Negroes and the Chinese, and that a Western Senator had said that the people of the extreme Western states would not permit the Chinese to have any share in the government of the state and of the country, even assuming that in any of the states their numbers far exceeded those of the white population. This we held, and the senator who made this remark evidently held, as an indication of the determination of the American people not to permit the control of their affairs to pass into the hands of those who were, in their opinion, mentally unfitted to assume such a responsibility; and we added that it seemed to us that

on general principles a much clearer case could be made out in favor of granting political equality to the Chinese than to the Negroes.

But, something to our surprise, several of the newspapers of New England have taken exception to this conclusion, and are disposed to assert that, in the qualities needed for self-government, the Negroes are superior to the Chinese, and that on this account, while the government of the nation or of a state would be justified in preventing Chinese participation in our political affairs, they are not warranted in adopting the same method so far as the Negro is concerned. We admit that in many ways the conditions governing the question are different; that the ancestors of the present representatives of the colored race did not come voluntarily to this country, but were brought here by force, and that our people owe them a great debt in consequence of the long continued and great injustice done to them during the period of slavery. But we considered the subject then, and are considering it

now, on its purely practical side—that is, the average mental ability of the representatives of these two races—and on this ground it seems to us that the argument is altogether in favor of the Chinese, and that for this reason those who believe that the people of California, for example, are justified in refusing to the Chinese ordinary political rights, are logically bound to sustain the people of South Carolina in adopting the same course respecting the Negroes.

For thousands of years the Chinese have been living under the influence of what, until recently, would be considered a civilized system, and even if we judge of them by modern standards, it must be admitted that their civilization has in it many features which are not only commendable, but might with advantage be copied by the Aryan nations. When our forefathers were merely skin-clad barbarians, the Chinese were in the possession of highly developed commercial methods, and an ethical code that compares favorably with any that have influenced the lives of men. Printing and the arts were cultivated in China while Western Europe was peopled by tribes of predatory savages, and at the present day public education gives to all of the people a knowledge of the history and literature of their country, while patient industry supplies to hundreds of millions of people the wherewithal to follow peaceful, and, on the whole, happy lives. The great defect in Chinese character is its want of flexibility. The oldest organized nationality in the world has so impressed upon the minds of its people its peculiar methods of thought and life that it is exceedingly difficult to

displace in a few years the unconscious, but persistent, influence of nearly half a hundred generations. The neighbors of the Chinese, the Japanese differ from them chiefly in the readiness with which they adapt themselves to new conditions; but in the main essentials the two races of people are much the same.

Compared with the Chinese, what have the Negroes to offer? Physiologically considered, while the average member of the Chinese race can compare on terms of tolerable equality with the white man, the member of the Negro race is of widely different formation. It is not in the least a question of color; the facial line is different; the average weight of the brain is less; the formation of the body in a number of respects quite distinct. There are, of course, exceptions, due mainly to an intermingling of races; but, taking the Negro pure and simple, his physical characteristics make him out as distinct and different from the white man.

The Chinese have been, since the earliest dawn of history, a self-sustained and well-developed race. The Negro, apart from the influence of the white man, has never shown the ability to lift himself above the level of the barbarian. He is wonderfully adaptive in his habits, and astonishingly susceptible to the influence of his surroundings; but, while this leads him to readily adapt himself to the conditions of civilization, such as he finds them in this country, when a fair opportunity is afforded him, it also has the apparent effect of making it impossible for him to maintain a self-sustained position when these civilizing influences have been withdrawn. Thus,

although he may be brought up, through the association with the white race, to a high degree of civilization, if this influence is withdrawn, he not only ceases to advance, but is almost sure to rapidly retrograde. Not even a semi-civilized nation was ever formed by the natives in Africa, and in San Domingo and Hayti, where, under white influences the Negro had attained a high degree of civilization, the removal of these influences has been all that was needed to reduce the people to a very-low social, political and industrial condition. To assume, therefore, as some of our contemporaries seem desirous of doing, that, on account of their greater mental and moral qualifications, the Negroes are better fitted to be American citizens than the Chinese appears to us to be a complete misinterpretation of facts. We do not say that American citizenship should be given to either, or that it should be denied to either; but it is clear that those who deny it to the Chinese on the grounds of their unfitness have no right to adversely criticise their fellow-citizens who deny it to the Negroes.

THE HERALD AND THE COLORED MAN

(From The Boston Journal, February 7, 1891)

THE HERALD has been somewhat severely criticised for saying that the Chinese are more fit to enjoy the privileges of political equality in this country than the Negroes, and a considerable number of intelligent colored men in Boston and elsewhere have taken occasion to express their sentiments in plain language with reference to this reflection upon their race. The Herald now returns to the subject, but not for the purpose of explaining or apologizing for

what it said. On the contrary, at great length and with brutal explicitness it renews its affirmation of the unfitness of the colored men of America to exercise political rights. Its article is admirably adapted for the latitude of South Carolina and Mississippi, and might easily have been written by the most Bourbon of Southern Bourbons, but we do not remember that any other Northern Democratic paper has thought it worth while to express itself so deprecatingly and insultingly with regard to the colored people of the country.

The Herald expresses surprise that several New England papers have taken exception to its conclusions, and have been disposed to assert that, in the qualities needed for self-government, the Negroes are superior to the Chinese. Considering the subject on practical grounds, The Herald repeats that "the argument is altogether in favor of the Chinese." Those who would not extend the rights of suffrage to the denizens of Chinatown, in San Francisco, for example, says The Herald, "are logically bound to sustain the people of South Carolina in adopting the same course respecting the Negroes." That we may not be thought to misrepresent The Herald, we quote again its exact language. After extolling the Chinese civilization, The Herald says:

Compared with the Chinese, what have the Negroes to offer? Physiologically considered, while the average member of the Chinese race can compare on terms of tolerable equality with the white man, the member of the Negro race is of widely different formation. It is not in the least a question of color; the facial line is different; the average weight of the brain is less; the formation of the body in a number of

respects quite distinct. There are, of course, exceptions, due mainly to an intermingling of races; but, taking the Negro pure and simple, his physical characteristics make him out as distinct and different from the white man.

After arguing that the Negro retrogrades, as soon as the influence of the whites is withdrawn, and that not even a semi-civilized nation has been formed by Negroes, unassisted, The Herald concludes thus:

To assume, therefore, as some of our contemporaries seem desirous of doing, that, on account of their greater mental and moral qualifications, the Negroes are better fitted to be American citizens than the Chinese are, appears to us to be a complete misinterpretation of facts. We do not say that American citizenship should be given to either, or that it should be denied to either; but it is clear that those who deny it to the Chinese on the grounds of their unfitness have no right to adversely criticise their fellow-citizens who deny it to the Negroes.

It should be borne in mind that the question The Herald is discussing is not the abstract and historical question whether the native Chinese civilization or the native Negro civilization is the higher, but the practical question whether, of the representatives of the Chinese and Negro races we actually have in this country, the one is any better fitted for American citizenship than the other. The Herald decides that there is a difference, but that it is in favor of the Chinese. The logic of its article, indeed the conclusion which it states in its own words, is that if we are not ready to admit the Chinese to citizenship, we have no right to complain if the people of South Carolina cheat the Negro out of the rights solemnly guar-

anteed to him by the Constitution of the United States. That is what the Herald's article means, if it means anything. It is printed about thirty years too late. All its talk about facial lines, smaller brains, and a different formation of the body belongs unmistakably away back in what may be called the "cussed-be-Canaan-period" of our history. Since that time the Negro has been made free; on scores of battlefields he has fought as bravely for the country and the flag as white soldiers have done; by patient thrift he has accumulated millions of dollars of property; by indomitable perseverance and at a great sacrifice he has made more rapid progress in mental and industrial education than any other race has achieved in an equal time; and in the person of his foremost representatives he has sat in the national House and Senate, has filled high offices with dignity and faithfulness; and has distinguished himself in the professions. It is thirty years too late to talk of facial lines or physical differences as insuperable obstacles to his citizenship, or to argue that he is less fit for American citizenship than the Chinese, who have not manifested the slightest desire or capacity for assimilation. The colored man has the same stake in America as the white man; he is as certain to stay here as the white man; he is a vital factor in the national prosperity; and in spite of all obstacles, and the most obstinate and perverse prejudices, he will yet have a fair chance, if not for social equality, for equality under the laws, and a share of those rights to life, liberty and the pursuit of happiness which the founders of this nation declared to be inalienable.

THE NEGRO AND THE CHINESE

RELATION OF BOTH RACES TO OUR
REPUBLICAN INSTITUTIONS

A Plea for an Equal Application of Laws
to All Races—The Intelligence of the
Chinese—"The Negro and the Indian
the Only Maiden Minds of the Country"

(From The Boston Courant, February 21, 1891)

THE following was sent to The Boston Herald by a Brooklyn man in reply to The Herald's article about the Negro and the Chinese. The Courant presents it to its readers because it is one of the ablest defences that has ever been made in behalf of the race. Listen to it:

TO THE EDITOR OF THE HERALD:—

As one personally interested in the editorial which appeared in The Herald of the 5th inst., entitled "The Chinese vs. the Negroes," permit me space in which to reply to an article which, from my standpoint, is radically wrong and unjust in its conclusions.

The real intent of the article seems to be to show that those who blame the South for opposing Negro suffrage, and yet are pronounced themselves against admitting the Chinese to the same right, are guilty of inconsistency; and why? Because, if the Chinese race, which has a civilization antedating the white man's, and in many respects equalling it, a people of marked intelligence, is denied the suffrage by the people of California and the far West, how much more justly then may the people of the South deny to the Negro, who is far inferior to the Chinese, these same rights?

You have noted the fact that a certain Western Senator, in a debate on the "Force Bill," has said "that the peo-

ple of the extreme Western States would not permit the Chinese to have any share in the government of the State and of the country, even assuming that in any of the states their numbers far exceeded those of the white population."

The only logical deduction which you seem able to make from the foregoing is that it is "an indication of the determination of the American people not to permit the control of their affairs to pass into the hands of those who were, in their opinion, mentally unfitted to assume such a responsibility."

Right here, permit me to say, that having some knowledge of the will of the people of the Western states, as pronounced on many occasions, I regard the remarks of that "Western Senator," to mean that the people, who have settled those states simply mean to preserve sacred, the institutions as handed down to them by the fathers of our country; not only the state, but the Christian religion, firmly believing that they are one and inseparable.

They see in the Chinese, a people whom you will admit, are a people with many centuries of a different civilization, a different religion; having no interest in common with the people of these states, except money-getting; and they believe those states threatened by the vast hordes of an alien people, their dearest institutions menaced; and they do not and will not permit this people, who have no love for America, no respect for Christianity, to get the upper hand of them in the government of those states. Is this true of the Negroes of South Carolina?

I believe that I am not far from a full statement of the wishes and determina-

tion of the American people, when I say that it is to preserve these political institutions as given to them by their fathers; to perpetuate the Declaration of Independence, the Constitution and the republican form of government therein guaranteed, and government in accordance with the tenets of the Christian religion; for, while it is well known that no form of religion is expressed in the Constitution, yet all believe that a belief in God, a belief in Christ, is essential, and a part of the unwritten law, fully as binding as that which is written. All our institutions, our reasoning, our law, the common statutes, are built in line with this faith which was the faith of the fathers; and it is the will and determination of the people to preserve all these. It is their will to admit all to common fellowship, to common citizenship, whose beliefs and lives are in harmony with them, and to reject all that menace these sacred belongings.

Does the Negro menace any of these? Is the Negro opposed to republican institutions? Is the Negro opposed to Christianity? Is he un-American in any particular whatever?

No, indeed. The Negro's is the only maiden mind, the only maiden force in the country, with the exception of the American Indians. By maiden force or maiden mind, I mean that mind or force that has never known any other governmental form than that under which he lives; no traditions that are not American; no knowledge of nor sympathy with other history than American history; no saints but American saints; no fete days only American fete days. He begins with George Washington and

Bunker Hill, the Fourth of July and the Twenty-second of February, and Decoration Day. Thanksgiving Day and Christmas are his days of rejoicing. The God of Israel and Jesus Christ are his. The Sabbath day of the fathers of American independence is the Negro's holy day also. In fact, he is the only true believer, about the only race that truly believes without question, all that is written in Holy Writ; the only people which has grasped Christianity's central idea, and has faith, patience in long suffering and unjust persecution; believing actually, fully believing that the day comes when all his wrongs shall be righted.

Let me ask, what part of this common Christian faith have the Chinese? Is Christ, is Washington, is the Fourth of July, anything to these people, whose cause you champion? Can you trust the Chinese to uphold either of these when given the suffrage? On the other hand, will either of these suffer at the Negro's hands?

Suppose we admit that the Negro is ignorant and the Chinese learned, is not the Negro's ignorance with his sympathies, all in the right direction, rather to be trusted than the Chinese, or any foreign people learned, but with sympathies in the wrong direction? The Negro American is actually the only American, every one of whom could be trusted to bear arms against any foreign foe whatsoever. The only people, every one of whom could be trusted to defend our institutions against anarchism. When the followers of Spiess, Parsons and Herr Most begin their crusade against these God-given institutions, you may marshal all the Negroes, to a single

man, and place in the hand of each, with utmost confidence, the sword of the commonwealth, and you may sleep in peace—you'll not be betrayed. Would you place the sword in the hands of the Chinese?

That American is not born who will ever know of the Chinese abandoning their Joss for the Christ of this people. Christianize them as you please, and yet February the 1st will find them all doing homage to the Joss house. The Chinese are chained to centuries of tradition; they, indeed are learned, you are right; but that is the very point that renders them dangerous—they are learned in Chinese history, Chinese traditions, Chinese vices, Buddhist religion; the philosophy of Confucius; and that very learning is why they endanger American institutions.

Go into the South to-day, if you please, and note who it is that rejoices most at each successive return of the national holidays; see who it is rejoices most on the Fourth of July, and at Christmas. The Negro, even in his illiteracy, comprehends the deep meaning of all these; and, notwithstanding the fact that the shiny plug hat which he brings out upon all these occasions is battered and torn by the bricks which the ruling element, the more intelligent white citizen, shys at him to dampen his ardor, he still perseveres. Indeed, I have known the time when the Negro was not permitted to publicly rejoice on the Fourth of July. All the same, he came up smiling on the 5th, and held his picnic in the woods, far away from the tyranny of his oppressors.

Do what you will to denationalize

him, do what you will to prevent him taking part in the national fetes and celebrations, do what you will to keep him out of the public and social organizations of the country, and he turns up right there smiling every time. The Masons, Odd Fellows and Knights of Pythias organize purposely to keep him out, but the Negro turns up next day wearing the badge of all three, and in possession of all their secrets; he is bound to be an American. When you will not admit him to the lodge he will imitate you and set up for himself, and, with the true spirit of universal love and fraternity, he will invite you in.

The Negro's labor, both the product and the reward, go to the enrichment of the country. Employ 1,000 Negroes in a factory, and every dollar paid them returns to the community that paid it; every dollar is invested in an American home, or its maintenance; not a cent goes abroad. Can this be said of the Chinese laborer? Indeed, can this be said of any class of foreign laborers with which this country teems? What of the earnings of the Chinese?

No factory, no trade, no office has ever been opened to the Negro, never mind how difficult or intricate the work required, that has not found him equal to it; his intelligence and deftness have been proven beyond question; then of what moment is it to inquire as to the Negro, "Physiologically considered?" What if his facial lines do show the nose to be broader and flatter, the lips thicker and the mouth broader than the white man's? Who shall settle the question as to whether these are not the characteristics of the superior man? Would

you go back to the discussion of thirty years ago, when learned gentlemen, both of the press and platform, were all absorbed in the question of the Negro's osseus formation, the Negro "osteologically considered," when they all settled down and were quite satisfied that the subject was beyond question when one of the learned savants of that day had delivered himself of the opinion that the Negro was closely allied to the monkeys because of the fact that Negroes had long heels. This was considered authority and a fortunate discovery until a learned colored doctor of New York—McCune Smith—delivered a counter lecture, wherein he showed, first, that the Negro did have a very long heel; second, that the white man had a much smaller one, and last, that the monkey had no heel at all, consequently the two latter could claim the closest relationship.

We take no exception, if you claim that the permanence of Republican government depends upon the intelligence of the people; we take no exception, if the people of the South are determined, simply that the institutions shall remain in the hands of the intelligent, and shall make laws to insure these conditions. Personally, I believe that a property and educational qualification is right and just in all the states; but let the laws apply to all equally. What South Carolina and Mississippi want is to make laws unequal—to apply to whites and blacks differently; and what I contend is, that there is no good reason why an illiterate, non-property holding black man shall

not vote that does not equally apply to another man of the same character. Intelligence must rule.


Already the day is upon us when Republican institutions have fallen so in the respect and esteem of Beacon Hill and Murray Hill, Saratoga, Newport and Long Branch, that the company of impoverished and disreputable titled foreigners is sought, while it is considered a condescension and favor to admit to their fellowship the noble and beautiful young wife of a President of the United States. Anglophobia has taken possession of the rich; titles and aristocracy sought after; the Prince of Wales and the Count de Paris more potent than the President of the United States. Already the day is also upon us, when the scum of Europe is with us, her paupers, her convicts, her socialists, her anarchists; and he is accounted a pessimist whose prophetic eye sees in the distant future the effervescence caused by the clash of these two growing elements; but let me assure you that the Negro's blood alone remains untainted by foreign associations, and should the day come, and it may come, when the old Republican ship, which the fathers have given us, is riding upon troubled seas, the Negro's strength can be counted upon as the safe anchor for her deliverance; then, in the farther progress of rearing the great structure committed to our hands, it will be truly said again, as of old, that "the stone which the builders rejected hath become the chief corner-stone of the temple."

S. R. S.

BROOKLYN, N. Y., Feb. 10, 1891.

The Protection of Girls Who Travel: A National Movement

BY E. M. RHODES

WO Southern girls were recently travelling alone to Baltimore by boat in search of employment. To their dismay they found that the ticket agent had made some mistake in assigning their tickets. Naturally they were very much worried by this discovery and told their woes to newly made friends on the boat. They were overheard by a stranger, a well-dressed, city bred sort of man, who offered his help and said that he would be glad to straighten out the matter of the tickets with the proper officials, and look after the girls a bit when they arrived at Baltimore. The girls were bewildered. They hesitated to accept the services of a strange man, who might be trying to mislead them. On the other hand, they were friendless, and could not depend on their own judgment. They finally declined the man's help; but he stuck close to them on the boat, became offensive in his offers of assistance, and bewildered and intimidated them by his persistence.

Shortly after the boat docked at Baltimore, a woman came hurrying on and made her way among the crowding passengers to the little group of three. She was the agent of the Baltimore Association for the Protection of Colored Women

and had been told by one of the passengers that two friendless girls were in need of her help. But by this time, our two strangers in a strange land were so thoroughly frightened that they did not know whom to trust. The man had warned them not to get into trouble by giving their names to anyone, so they were afraid to give any personal information to the woman who was so anxious to help them, especially while the man stood within hearing. The agent of the association was not to be daunted; she saw just what the trouble was. She went to the captain of the boat, who vouched, to his two passengers, for her reliability and then she enlisted the help of a policeman to protect her and her charges from the man, who by this time was using blustering and threatening language. Even after she had them safely off the boat, the man followed them up the street with threats. But the matron was dauntless and kept the girls under her protection. It took three days for the transportation company to adjust the mistake in the tickets; and the agent realized what a narrow escape her charges had had, when she learned through careful investigation that their persecutor was a "runner" for one of the most disreputable resorts in Baltimore.

This is the sort of situation that con-

stantly confronts the workers of the National League for the Protection of Colored Women. Sometimes a girl arrives from the South earlier or later than her friends are expecting her, and totally bewildered, knows not where to go, until the kindly matron takes her in charge and directs or accompanies her to the proper address. Sometimes she has no friends in the city or does not know where they are to be found. Then the matron finds lodging for her, and work, and friendly interests. The matron's experiences and the help that she extends are as varied as the needs of the daily arrivals. It is the aim of the league to furnish helpful information to colored girls who are intending to come North, to protect them during the journey and upon arrival at their destination; and to find work or friends or homes for them according to their needs. A girl who communicates with the society before starting from Norfolk, or any other Southern port, will receive assistance in every city that has an association, if she changes cars or stops there; for each local agent will be notified when she starts and will meet her.

The work of the league originated with the Inter-Municipal Research Committee, of which Miss Frances A. Kellor

is General Director. It was begun in Philadelphia and New York; but the need for a national association led to the extension of the work in turn to Washington, Baltimore and Norfolk. Those in the North who wish to exploit the unprotected Southern stranger work through agents in the South, and only a national association can be effective against the united forces of evil. The protection of colored women seeking employment in the North will not be complete until this work is extended to Richmond, Charleston, Savannah, Jacksonville and New Orleans. Other help which the league aims to give, as its resources increase, is the improvement of conditions for women on board the steamers and at the points of departure, the improvement of employment agencies, and a system of recreation and social centers for colored young women who are strangers in the large cities and desire to spend their time profitably.

The headquarters of the national organization are at 1038 Real Estate Trust Building, Philadelphia, Pennsylvania. Rev. Henry L. Phillips is president, and the other officers are William Jay Schiefelin, vice-president; Mrs. Rollin Norris, treasurer, and Mrs. S. W. Layten, general secretary.



Letter From Florida---1865

FOLLOWING our article published in the July number on the "Great Virginia Convention of Colored Men," held in Alexandria, Virginia, August 2, 1865, we reproduce, as promised, from the same paper, The Anglo-African of August 12, 1865, a correspondent's letter from Jacksonville, Florida, of the previous month. If the reader will remember that the collapse of the Rebellion had occurred only in the previous April, and then note that there were four flourishing schools found by the correspondent, all taught by freedmen, or free native Negro teachers, he will be apt to correct his opinion, if such opinion has been the common one, that the freedmen at the close of the war were absolutely and totally ignorant.

The next point to be noticed in this Florida letter is the early evidence of truckling on the part of the officers of the Northern army to the prejudices of their recently soundly thrashed brothers of the South. Immediately after the close of hostilities, both civil and military officers, representing the government of the United States, turned upon the blacks, soldiers and civilians, seeming to regard such action as the best means of certifying their love and forgiveness to their erring kinsmen.—EDITOR.



HAVING just returned from Middle Florida, whither I had occasion to go on business, and having a slight opportunity to inform myself as regards the great topic of the day, the "condition of the freed men," and supposing that a few lines to the readers of the Anglo might be interesting, I will attempt to notice, in as brief a manner as possible, the most interesting parts of my journey through seceshdom.

I suppose you have heard, ere this, of the election held at Fernandina, at which there were one hundred and three votes polled, five of which were white, and the balance freedmen's votes; and of the stir created among the copperheads, and the appeal made to Gen. Vogdes, and which was subsequently settled by Chief Justice Chase administering the oath of office to the mayor-elect; and the official notice of Maj.-Gen. Gillmore recognizing the election

as a legal one and ordering them to be respected as such, and many other things too numerous to mention. Well, all these little straws have given the colored people of this State quite an elevated feeling, until lately the papers from the North have caused us to feel somewhat dispirited, and in many cases, among the soldiers, has caused some very harsh language to be used against the President, notwithstanding the army regulations strictly prohibit it. There's no use talking, as the old adage says, "The worm will squirm if trod upon," and why not our soldiers talk, when the President fills the chief positions in the States with men known to be of rebel proclivities, or Northern doughfaces of pro-slavery opinions? For instance: Colonel, now Gen. Noble, who is appointed military Governor; the man of whom there was so much fun about some time ago, because he wanted the honor of capturing Gainesville with white cavalry and mounted infantry,

and would not wait for the support of the colored troops, who were immediately behind him, but who rushed in, and had no sooner rested than they were captured all in one bag, except himself who managed to evade capture just then, but was captured a few months afterward, to the great glee of the "Johnnies." Then, there is a Capt. Nutt, Provost Marshal at Lake City, who was three days arresting a rebel who shot Sergt. Parsons for coming on his place to buy chickens, and then let him go without trial, and put Sergt. Parsons in the guardhouse. This happened last week while I was in Lake City. Also Capt. Conant, of the same regiment, Provost Marshal at Tallahassee, who took the pains to go to a rebel's house and escort him arm in arm to his office, after he had shot one of his former slaves for coming on his plantation to see his sweetheart. This rebel was escorted, in order that his feelings might not be hurt by being arrested by a colored guard. This gentleman, like the other in Lake City, was set at liberty without a trial. I saw the loafer walking around Tallahassee, scowling at black soldiers because they dared to keep the walk when a white man is coming along. The Captain is making many friends among the secesh, for the most of his time is spent at Col. Williams, a rebel Colonel, where, as his servant informed us, he spends most of his time in the parlor with his boots off, and swilling down old Williams' "skimmers," a common name for native whiskey. These are the men whom the government suffers to fill official positions, who scare old black women out of

their offices by damning them, and a display of their enormous cowhides.

Well, I am wandering from my original intention, which was to speak of the intelligent people whom I was so lucky as to become acquainted with in my travels. What an idea; Intelligent freedmen! Yes, sir, I really saw intelligent freedmen, whom so many doubt the existence of, and, furthermore, they are to be found in great quantities all over this State. They both walk, talk and eat, and have features very human like. What is more, they are not poisoners, having never been known to poison the Union soldiers, as has been found the case with the whiter kinds, commonly called chivalry. This latter animal, according to Parson Brownlow's opinion, is the only one qualified to vote. The former kind, though, according to the experience of several practitioners, are said to possess the best fighting qualities.

On arriving at Tallahassee Sergt.-Maj. James, of the Third Regiment, took me to the residence of Mr. Henry Raspberry, a gentleman of rare abilities as a leader of his people. This gentleman keeps an eating saloon and boarding house, and manages business "as good as a white man;" how strange! This gentleman has been elected president of an institution of which he is the founder, I believe, called the "Band of Brethren," a benevolent institution of forty-two members, all of whom are admitted only upon a thorough knowledge of their high moral character. The most, if not all, are religious men, and, from what observation I could make by simple introduction, I found more sound

men than I have found often in similar institutions elsewhere. Among the noblest of their present designs is the support of the schools and such poor children as cannot find means for proper schooling. Under the supervision of their president, Mr. Henry Rasberry, a man of superior qualities (a freedman), they cannot possibly fail in their laudible enterprise. There are three schools, one of whom the principal teacher is Rev. Mr. Page (a freedman; how strange!), and although I did not visit it, I was informed it was conducted very well, reflecting great honor on the reverend gentleman. School number two has for its teacher a Mr. Robert Mitchell, also a freedman; oh, wonder of wonders, how can all this be? Yes, and also school number three is taught by a freedman. Well, this caps the climax. Three schools, and the only schools, too, all taught by the freedmen of Tallahassee, and all progressing rapidly under the adverse circumstances that surround them. I am sorry I could not personally visit the schools, but my business prevented me from visiting anywhere except at night.

On Sunday I visited the church of Rev. Mr. Page and heard two very interesting sermons—one in the morning by Rev. Mr. Potter, and in the afternoon by the pastor. On Monday morning, the 17th, I left the hilly city of Tallahassee, but not before a considerable of an uproar had been kicked up by the Third Regiment boys, because a white soldier of the Seventh Regulars ordered the colored people out of the cars by order of the Provost Marshall; but the order could not be en-

forced, and the Provost was too big a coward to come personally to enforce such orders, so the colored people rode all the way through to Lake City in the same cars with the F. F. Fs. Oh, horror of horrors!

Lake City, although a very fine town and having quite a number of respectable families, has no colored schools as yet, except such little classes as the soldiers of Co. K, 3d U. S. C. T., are teaching, and reflecting much honor on their company.

I left Lake City on Tuesday, passing through and sometimes stopping an hour or two in the little towns along the road, and found the people everywhere in quite good circumstances. The only noticeable danger is that the corn crop seems to be suffering from want of labor. Arriving at the junction called Baldwin, where there was once a town, the same as at Olustee, but now nothing remains but little heaps of earth, some of which were once rebel earthworks, and some are rebel graves, not a house or even a brick chimney marks the spot on which Baldwin and Olustee stood, and were it not for the mounds and splintered trees around Olustee, and the earthworks and railroad junction at Baldwin, it would puzzle an engineer to find either place, so complete is their destruction.

In the afternoon on Thursday I started toward the Gulf to Gainesville, at which place there are three companies of the Third Regiment; at least, they are in the vicinity. The town is very fine, and, like Lake City, has no day schools. Sergt. Valentine, of Co. B, has a very fine Sabbath school and devotes all his spare time to his scholars.

The next day I returned to Jacksonville and went immediately up the river sixty-five miles to Pulatka, where I found Co. G, of the Third Regiment, and repaired immediately to Sergt. R. H. Black's quarters, who, although unwell, I found busy with some elective franchise arrangements. He is a curious black, that is always busy with such kind of work. Rumor says that Maj. Mott, of Fernandina, has taken quite an interest in Sergt. Black, so look out for stump speeches when the election times begin to draw near. There are very few citizens at Pulatka, and of course no schools, that I know of; in fact, I was there but a few hours and made but few inquiries, as my business was very pressing.

On the 1st of July the schools closed in Jacksonville, and Mr. Dennet extended me an invitation to address the school on the occasion, which I was glad to accept and accordingly visited the school on the above morning and found the young misses and little girls and boys looking finely; the school seemed one flower-bed of a variety of beautiful flowers, from the modest lily to the gay-tinted rose. Very soon exercises commenced, under the careful eye of our home friend, Miss Jocelyn, of Williamsburg, L. I., and you will at once judge

all was perfect order while the boys declaimed and the girls recited beautiful verses, and now and then a dialogue, or a chorus, or solo, all beautifully arranged by their teacher, whom it is evident has spent many an anxious moment in bringing them to their present discipline. A Major of a colored regiment, whose name I do not know, first addressed the children, and then I had the honor to address them, after which Mr. Dennet, the superintendent of freedmen, who, by the way, is commonly called a "perfect trump," when in contact with a Johnnie; rattlesnakes are better company for rebels than Mr. Dennet—he is the pride of the freedmen. The Rev. Mr. Swain then closed the exercises with an address, after which we walked up stairs to look at the sumptuous repast prepared alone by the children of the school, and which reflected great credit on the children, who can never forget Miss Jocelyn and Mr. Dennet for the many kindnesses extended to them. My opinion is, that these people know enough to enjoy all the privileges of citizens, and a great deal more than some of those Northern copperheads who profess to be able to take care of themselves, but whom Mr. Pillsbury and other penitentiary superintendents have to take care of.

S. R. S.

JACKSONVILLE, Fla., July 24, 1865.

THERE is a history in all men's lives,
 Figuring the nature of the times deceas'd;
 The which observed, a man may prophesy,
 With a near aim, of the main chance of things
 As yet not come to life; which in their seeds,
 And weak beginnings, lie intreasured.—SHAKESPEARE

Elkdom Locally and Otherwise

BY W. PRESTON MOORE



ELK. What is an Elk? A quadruped of the cervine genus, with palmed horns; also called moose. The Fossil-elk is a gigantic species of the Fallow-deer, found fossil in Ireland and the Isle of Man, but now extinct. Elk, an animal of the deer-kind; fleet of foot, a keen observer and quick of perception—the one wild animal in America thousands of citizens and countrymen stand shoulder to shoulder to protect. Why? Who are these knights? The answer: Elks of the I. B. P. O. E. and the fraternity of the B. P. O. E. *Cervus Alces*. The fraternal Order of Elks is an expletory CLAN whose blood circulates, beats and throbs in activity.

THE preface of this little article is "Elkdom Locally and Otherwise." The readers of this Magazine may expect the writer to give varied events relative to the fraternity, and I may eventually bring before the readers something of interest to them as well as to the minds of the antlers. Not as a literary digest, however, but more in the form of a full and free discussion of the fraternal news of the Elks.

This organization is what you may term "a baby" in the fraternities of organizations, having only been in existence a little over eight years among the Afro-Americans. Yet its membership foots up well into the thousands. Subordinate lodges have sprung up in nearly every state in the Union, and more, the Bahamas have been invaded by Dr. Wm. E. Atkins, Grand Exalted Ruler, and the fraternity can point with pride to a progressive lodge in New Providence,

Nassau, N. P., Bahamas. Edward White, Esq., is secretary. Montreal, Canada, prides the thought of a prospective lodge shortly.

A committee of citizens of Bridgeport, Connecticut, recently wrote Brother John W. Conner, asking the co-operation of Brooklyn Lodge, No. 32, in organizing a lodge in that town. Brothers Jacobs and Moore took the matter under advisement and consideration, and wrote State Deputy Sandy P. Jones and have received a special dispensation from the Grand Exalted Ruler to institute the lodge.

On March 27, Eureka Lodge, No. 114 New Providence, Nassau, N. P., was instituted. The Grand Exalted Ruler, Dr. William E. Atkins, of Hampton, Virginia, had the lodge in New Providence instituted and installed by authorized deputy-commissioners.

April 25, Summit Lodge, No. 115, Uniontown, Pennsylvania, was instituted and installed; Grand Secretary J. Wel-

fred Holmes, Pittsburg, officiating and ably assisted by members of his home lodge.

Brooklyn Lodge, No. 32, recently created an Emergency Fund under the superintendency of Brother Benjamin Williams, chairman of the Board of Trustees, to be used for special needy cases where the circumstances warrant such action between regular lodge meetings. This meeting proved a budget and considerable important business was transacted.

For a further protection of their legal status the five adjacent lodges, Manhattan, Progressive, Pride of Newark, Brooklyn and Dunbar have appointed committees on legal defence. These committees will organize as a Committee of the Whole. J. Douglass Wetmore, Esq., will be elected chairman of this important committee. Counsellor Wetmore is widely known for the many good features he has fathered since he began the practice of law.

March 6, there was set apart, in Manhattan, an insurrectionary lodge under the title of "Monitor Lodge, No. 45," I. B. P. O. Elks of the World, by a so-called deputy from Philadelphia acting under the instructions of one, B. F. Howard, a former Grand Exalted Ruler, who was unseated at the Grand Lodge Convention held in Brooklyn, New York, August, 1906. This lodge is bogus.

April 29, Manhattan Lodge gave a successful social and smoker to the fraternity at their large club rooms in Association Hall, Manhattan. It was a grand event and most enjoyable. It will go down in the history of Elkdom as one of the best social events ever given

by Elks in the "Empire State." Several prominent members from Eureka Lodge, No. 114, were present.

The five adjacent lodges have appointed joint committees of three for the purpose of organizing a "Chicago Club." These committees have organized into a General Committee of Arrangements and Transportation, and run a special train to Chicago to attend the Grand Lodge Convention this month. The "Antler Tribe" will descend on the "Windy City" in great numbers and in full Elk accoutrements.

May 9, Manhattan Lodge, No. 45, held its semi-annual election and the following officers were elected: James H. Anderson, Exalted Ruler; John H. Emmons, Esteemed Leading Knight; G. Hans DeForster, Esteemed Loyal Knight; Clarence Johnston, Esteemed Lecturing Knight; D. W. Parker, Secretary; Jas. H. Williams, Treasurer; Doctor Berry, Tyler; and Marshall Branch, Assistant Secretary. Trustees: George W. Campbell, T. B. Jones, Jr., Charles Struck, George W. Banks and Joshua H. Williams. D. W. Parker was unanimously elected a Past Exalted Ruler for meritorious services. Brother Parker has been esteemed by Manhattan Lodge and the fraternity generally. Words fail in expressing grateful acknowledgment of his integrity and honored worth to the Order of Elks. Brother Parker and the writer are the only two members who have been honored with the degree of Past Exalted Rulers in the fraternity.

Friday evening, May 17, Progressive Lodge, No. 35, Jersey City, gave a grand social and smoker to the "Antlers" and their many friends, which was a tremen-

dous social affair from beginning to end. Those present will never forget it; those absent will never cease to regret it.

State Deputies E. Burton Ceruti and Sandy P. Jones are pressing every effort to institute new lodges in the following cities: Utica, Ithaca, Syracuse, White Plains, Bridgeport, Connecticut, and Montreal, Canada. Necessary arrangements and dispensations have been granted to organize these six lodges as speedily as practicable, consistent, of course, with good morals. The character and personnel of these new clubs are the very best young men of their vicinity. The fraternity of Elks seeks only the best characters for membership—believing that forty good men are far better than a hundred bad or unreliable men. All good men should fraternize with the Improved Benevolent and Protective Order of Elks of the World. Make the best of opportunities, you will get the best at all times. Such is the clan of "Antlers."

Atlanta Lodge, No. 54, Atlanta, Georgia, will shortly build a six-story hall and club house for their exclusive use. Another mile stone passed in the history of the Clan. Go the limit, No. 54, success be ever yours.

Brooklyn Lodge, No. 32, authorized its Board of Trustees to incorporate the lodge under the laws of New York State as soon as practicable. The Board of Trustees, under the leadership of its chairman, veteran Brother Benjamin Williams, are making provisions to secure a suitable club house for its three hundred members. This endeavor is greatly appreciated and deserves unlimited success.

Members of the adjacent lodges are

enlisting strongly in the "Chicago Club Movement." We have every reason for encouragement along this line. The motto is, "A special train to Chicago in August, with all of its privileges and comforts." It is expected that a large number of the Tribe will avail themselves of this golden opportunity to participate in such a worthy movement. The Antlers of the Great Lakes are making every endeavor to entertain the delegates and visitors on arrival in Chicago.

The advantage to the adjacent lodges of visiting the sessions of the Grand Lodge, held under such favorable circumstances, and with a representative attendance of our members, is obvious. That the occasion will prove most pleasant, moreover, as a reunion of those who have so often been together in grand sessions, and as an opportunity for discussion of subjects of immediate and current interest cannot be doubted. Leaving Jersey City at 10:04 A. M., Sunday, August 25th, arriving Chicago 11:59 A. M. next morning, over the Lehigh Valley's picturesque route, making the trip in about twenty-six hours. This train will stop to pick up all delegates and visitors en route—Newark, Easton, South Bethlehem, Wilkes-Barre, Rochester, Buffalo and Cleveland. Mr. Harry J. Doering, Soliciting Passenger Agent Lehigh Valley Railroad, will accompany our party.

State District Deputies Sandy P. Jones and E. Burton Ceruti instituted West Chester Lodge, No. 116, Tarrytown, N. Y., Saturday evening, June 1, 1907. The deputation left Grand Central Station at 7 o'clock and reached Tarrytown

8 P. M. A committee of citizens under the chairmanship of Mr. James N. Winfield escorted the deputation to the Masonic Hall, where fifty-five young men of the new club welcomed the visiting Antlers in right royal style. The deputation consisted of the following Antelopes: John S. Montague, E. R. Dunbar Lodge, No. 108; Charles H. Nicholas, Jr., 108; W. Wilkinson, Progressive Lodge, No. 35; Manhattan Lodge, No. 45, being represented by S. P. Jones, P. E. R., S. D. D.; James S. Williams, E. R.; James H. Anderson, Esteemed Leading Knight; Joshua H. Williams, Esteemed Loyal Knight; D. W. Parker, P. E. R., Secretary; T. B. Jones, Jr., Assistant Secretary; Daniel Gant, Tyler; Wm. R. Banks, Chaplain; R. C. Coleman, H. W. Scott, C. A. Thompson, Charles Struck, J. R. Richardson, Counsellor J. Frank Wheaton, Marshall Branch, G. W. Banks, J. W. Banks, J. I. Williams, W. W. Abernathy, S. A. Bentley, A. N. Brown, A. C. Brown, C. A. Jackson, C. A. Parker, Clarence Johnston, James Jordan, C. E. Davis, George R. Hayes, William Sanford and C. Van Buren Ramsay. Brooklyn Lodge, No. 32 - E. Burton Ceruti, E. R., S. D. D.; W. Preston Moore, P. E. R., Secretary; Edward Evans and J. Thomas Smith.

At 10:30 o'clock the Grand Lodge was convened, consisting of the following brothers acting Grand Officers by authority of the Grand Exalted Ruler, Dr. Wm. E. Atkins, M. D.; Sandy P. Jones, S. D. D., Grand Exalted Ruler; James H. Anderson, Grand Esteemed Leading Knight; W. Preston Moore, P. E. R., Grand Esteemed Loyal Knight;

D. W. Parker, P. E. R., Grand Secretary; James H. Williams, Grand Treasurer; Daniel E. Gant, Grand Chaplain; Charles Struck, Grand Esquire; James Banks, Grand Tyler; Charles H. Nicholas, Jr., Grand Inner Guard; J. Thomas Smith, Grand Outer Guard. Assistants to the Grand Exalted Ruler were State District Deputy E. Burton Ceruti, E. R., 32; John S. Montague, E. R., 108, and James S. Williams, E. R., 45.

After the initiation and institution the following officers were elected, and appointed and installed; John R. Richardson, Exalted Ruler; Henry R. Thomas, Esteemed Leading Knight; John F. Hoffman, Esteemed Loyal Knight; John A. Winfield, Esteemed Lecturing Knight; William F. Kingsland, Secretary; Frank P. Townsend, Assistant Secretary; J. Edward Knapp, Treasurer; William Carroll, Esquire; Thomas Baldwin, Inner Guard; Randolph E. Sickles, Tyler; John A. Foster, Chaplain, and the following Trustees: Frank E. Turley, George B. Humphreys, William Cardwell, Thomas Williams, M. C. Yeatman, Thomas F. Young and Wm. L. Jones.

The membership of West Chester Lodge consists of the very best young men of that progressive little town. West Chester Lodge is a worthy monument to the integrity and fructuousness of State District Deputy Jones. He is making great success in establishing new lodges from time to time. State District Deputy Ceruti shares equally the esteem of the fraternity for his equitableness and earnest co-operation in the advancement of the Tribe.

Deputy Edward White, Box 474, Nas-

sau, New Providence, Bahamas, reports Eureka Lodge, No. 114, New Providence, to be getting along nicely.

Mountain State Lodge, No. 117, was instituted at Clarksburg, West Virginia, on June 10th. Mr. E. R. Bazier, 232 South Chestnut street, is the moving spirit of this new lodge. Grand Secretary J. Welfred Holmes officiated at the institution of this lodge. Grand Secretary Holmes, Pittsburg, Pennsylvania, is negotiating with several lodges of the "other wing" for timely affiliation with our fraternity.

Dr. William E. Atkins, Grand Exalted Ruler, Hampton, Virginia, has been nominated Councilman for the Third Ward of Hampton. This is a fitting recognition and he should receive the united vote of all good citizens of that progressive little Virginia township. The efficiency of the ward will be greatly augmented by the election of Dr. Atkins.

Brooklyn Lodge, No. 32, June 3d, held its first monthly business meeting. The membership rallied numerously to the call of the secretary to make themselves financial, as the representation of subordinate lodges to the Grand Lodge Convention will be based on the number of financial members, and not the total membership, as heretofore.

The following officers and past officers were elected delegates and alternates to the Grand Lodge Convention, at Chicago, in August; E. Burton Ceruti, E. R., delegate; W. Preston Moore, P. E. R., secretary, delegate; E. Elmore Brock, P. E. R., delegate, and William L. Pope, P. E. R., delegate. Brothers Frederick D. Johnson, J. Maxwell Hair-

ston, William H. McFarland and Ezra J. Hunter were elected alternates.

Brother Frederick D. Johnson was elected a Past Exalted Ruler for meritorious service. Should any of the delegates fail to attend the convention, Brother Johnson will fill their office. The election of Frederick D. Johnson as a Past Exalted Ruler is a becoming recognition of a most faithful worker in the forest of Elkdom, he having served three years as secretary of the lodge which so signally honors those to whom honor is due. We congratulate and honor him, trusting that in the future he will show the integrity which has always been his want to do in the past.

It is the consensus of opinion that the outcome of this surprise party will be the establishing of a Ladies' Court in Greater New York at some future date. Already the wives of Dunbar Lodge, No. 108, Astoria, Long Island, are organizing a court and will soon be instituted. Only wives, daughters and sisters of Elks are eligible for membership. Mrs. John S. Montague, 77 Hunter Avenue, Long Island City, is the head of the movement. Mrs. Emma V. Kelley, 274 Princess Ann Avenue, Norfolk, Virginia, is the grand secretary of the Ladies' Temple. The surprise supper was greatly appreciated by the officers and members present.

A recent communication from State District Deputy Thomas W. Allen, of Chicago, to the effect that he had recently instituted and installed Riverside Lodge, No. 118, at Davenport, Iowa.

Dunbar Lodge, No. 108, recently elected the following delegates to the Grand Lodge Convention: John S.

Montague, E. R., and W. T. Thomas, P. E. R., Secretary.

State District Deputy S. P. Jones, P. E. R., and Treasurer of Manhattan Lodge, No. 45, held his crystal wedding reception Thursday evening, June 6th, from nine to one o'clock. Mr. and Mrs. Jones were the recipients of a large number of beautiful presents. Showers of congratulations were bestowed upon the happy couple. A most delicious repast was served, after which the guests enjoyed the rest of the evening in dancing, short, efficacious toasts and a jocoserious recitation by Mr. Daniel E. Gant, which was quite entertaining.

Saturday evening, June 8th, Brooklyn Lodge, No. 32, held its annual public smoker and social, a large number of friends and visiting Elks being present. The entertainment of the visitors was under the immediate command of Brother John E. Berry, master of ceremonies, and Brother William H. McFarland, antler-lieutenant. Songs of the clan were distributed among the visitors, who joined in the singing. To be entertained by No. 32 is to hear, taste and experience more delightful things in one evening than falls to the lot of the average man in half a lifetime. Those present will long cherish the memory of it, and those absent will ever hear something of it. Sociability is one of its main features, as is to be found in no other secret or benevolent order. The cardinal virtue of Elkdom is to "live while you are living, for you are a long time dead," therefore you never meet with a hungry Elk, a thirsty Elk or a ragged Elk. Known as the I. B. P. O. E., which has been translated to mean

the "Indefatigable Best People On Earth," they represent the best specimen of manhood in all its essentials. They are indeed a clan whose blood circulates, beats and throbs in activity.

Saturday evening, June 8th, State District Deputy S. P. Jones instituted and installed Elite Lodge, No. 119, in Buffalo, New York. Deputy Jones was assisted in the initiation and institution by Grand Esteemed Leading Knight C. Calloway, Jr., of Flower City Lodge, No. 91, Rochester, New York, and six other members of the lodge, two members from Cuyahoga Lodge, No. 95, Cleveland, Ohio, and Brother J. W. Williams, of Manhattan Lodge, No. 45. The club consisted of 107 men. These gentlemen are representative of the business and professional class of both races in Buffalo and of the highest standing in their community. Mr. James A. Ross was the leading advocate in organizing Elite Lodge and consequently nominated and elected its first exalted ruler. Mr. Ross is a leading business and professional man of the highest social position; he is a counsellor-at-law, a promoter, a real estate dealer and an editor of no mean ability, and is said to be the wealthiest Afro-American in Buffalo.

The other four principal chairs are equally filled by prominent men, as follows, Mr. J. Martin, Esteemed Leading Knight; Mr. W. Derror, Esteemed Loyal Knight; Mr. A. G. Rogers, Esteemed Lecturing Knight; Mr. Ferd. Schanning, Treasurer; S. Evans, Secretary; H. King, Tyler; S. D. Phillips, Chaplain, and Dr. F. L. Walker, Examining Physician. Elite Lodge has

a magnificent set of robes and other paraphernalia, the best in the fraternity, which cost fifteen hundred dollars. We are of the opinion that Elite Lodge will be the banner lodge of the order. Deputy Jones recalls with pleasure their unbounded hospitality, their loyalty and devotion to learn the mysteries of Elldom and the respect and admiration which they enjoy from the communities where they are known. Their motto is: "To extend the boundaries of Elldom and to win new power over nature." Deputy Jones returned to New York very much elated over the warm greeting extended him, not only by Elite Lodge, but by citizens generally.

June 13th, Manhattan Lodge, No. 45, held its first monthly business meeting. After the secretary and treasurer read their semi-annual reports, the Board of Trustees reported that they had had the lodge duly incorporated and presented a certified copy of the same. Counsellor J. Douglass Wetmore negotiated the necessary legal machinery in securing the incorporation documents, and a vote of thanks and appreciation was extended to the counsellor.

A letter of thanks and appreciation was read from Mrs. W. Milton Tiler, 218 West 28th Street, which was accepted and placed into the archives of the lodge. At the time of Brother Tiler's death he had only been a member of Manhattan Lodge two months, but the lodge voted Mrs. Tiler her endowment. Brother Thomas Harris, 32 West 136th Street, unfortunately had one of his arms broken the early part of June and is now under the care of physicians. Brother Harris has only been

a member of Manhattan Lodge five months; he is financial, but not beneficial, and in consequence of which Manhattan Lodge voted sufficient financial aid and incorporated a subscription list which will last until the brother recovers.

The following delegates and alternates were elected by Manhattan Lodge, No. 45, S. P. Jones, P. E. R.; James S. Williams, P. E. R.; D. W. Parker, P. E. R., and James H. Anderson, E. R., delegates; W. W. Winfield, P. E. R., and J. Douglass Wetmore, P. E. R., alternates.

The following brothers were appointed to constitute the Legislative Committee: James S. Williams, Dr. Berkeley Waller and Counsellor Douglass Wetmore. This committee will co-operate with similar committees from the adjacent Lodges on Legal Defence.

The newly elected and appointed officers were duly installed by State District Deputy E. Burton Ceruti. The appointed officers are S. A. Bentley, esquire; Jesse S. Battles, master of ceremonies; Dr. A. A. Kellogg, medical examiner; S. A. Rankin, chaplain; D. W. Taylor, inner guard, and W. A. Humphries, organist.

The outgoing exalted ruler, Brother James S. Williams, made an address and during his remarks said: "One year ago Manhattan Lodge having been cast adrift from the body of which it was an integral part, by one of the most tyrannical of masters that ever piloted a thrifty and prosperous organization to destruction, and sent itself floundering in a sea without a rudder. Although denied the privileges, right of suffrage

and the protection vouchsafed by a charter issued to us under the title of the I. B. and P. O. of E. of the World, Manhattan Lodge did not falter, but stood steadfast in her lonely and solitary position, believing that in right there is might, and indeed with that spirit that actuated the patriots of '76 resolved to do or die. The overthrow of one, if not the most competent, ignorant and pusillanimous rulers, an organization ever bowed to is now ancient history and I shall not tax your patience with its rehearsal, for it is not the merits of the order, but rather the merits of Manhattan Lodge that I extol, the fairest flower of them all that go to make up that grand organization known as the I. B. P. O. of E. of the World. That Manhattan Lodge may continue to exist in harmony and grow in prosperity, that she may carry out the principles of charity by relieving the needy and aiding those in distress. Justice, by doing unto others as you would have them do unto you. Brotherly love, by that feeling of filial affection we should have for each other; and fidelity, by an exact observance of faithfulness and loyalty one to the other, and when we shall have exemplified these principles by actual deeds as well as by display, then may we when the name Manhattan, No. 45, is called 'raise our voices and with shouts of praise acclaim 'Excelsior!''

Deputy Ceruti made a short and concise address, and among other things said: "And now, my brothers, it might be fitting to here drop a few remarks of encouragement and advice. I am deeply impressed with the awful responsibility resting upon the shoulders

of the new administration. Not only have you to religiously maintain and enforce the constitution and by-laws of the order. Not only have you to faithfully uphold the dignity of the I. B. P. O. E. of the World; not only have you to preserve inviolate those sacred mysteries of which you are the custodians; not only have you to inculcate those eternal principles of our faith, justice impartial, charity unlimited, brotherly love unrestrained, and fidelity unwavering, but it is your special duty (and I now charge you to see to it) that your own conduct and that of your members be such as will reflect only credit upon our beloved order.

"Remember that Elksdom is now on trial in this country, and particularly the Borough of Manhattan. The eye of the world is upon you because of the conflict which is waging throughout the jurisdiction and especially in your own community. Emulate, therefore, those sacred principles to which I have just referred and let your gentleness and firmness abound at your own homes and firesides. Let your courtesy and integrity abound; let your loving communions amongst yourselves as brothers be a body of distinction whereby people shall mark and recognize you as members of this glorious and renowned institution—Manhattan, No. 45, I. B. P. O. E. of the World."

In their public installation, held June 14th, the first of its kind ever held in the Empire State, Dunbar Lodge, No. 108, has again scored the record, and in spite of the inclemency of the weather it was attended by a large number of the wives, daughters and friends of the

tribe, including many visitors. State District Deputy S. P. Jones, ably assisted by David W. Parker, P. E. R. and secretary of Manhattan Lodge, No. 45, acting as grand esquire, had charge of the ceremonies. The following officers were duly installed: John S. Montague, Exalted Ruler; C. J. Farrar, Esteemed Leading Knight; W. H. Capps, Esteemed Royal Knight; B. F. Graham, Esteemed Lecturing Knight; W. E. Madison, Tyler; S. Tuberville, Inner Guard; W. T. Thomas, Secretary; H. N. Williams, Treasurer; Edward Johnson, Assistant Secretary. Board of Trustees, F. R. Wood, C. H. Nichols and W. Nash.

Brother W. T. Thomas, Secretary, was installed with the degree of a Past Exalted Ruler, with all the honors pertaining to the degree in the Forest of Elksdom. The duties of Brother Thomas are such that Dunbar Lodge early recognized his worth to the clan and as a fitting recognition conferred the degree upon him for exceptional service.

A grand feature of the evening was the presentation of a gold chain and locket, emblematic of the order, by Exalted Ruler John S. Montague, to State District Deputy S. P. Jones, as an appreciation from Dunbar Lodge, No. 108, for his time and labor spent in instructing its members in the mysteries of Elksdom.

In tune with the harmonious chords of the orchestra, a line of march, lead by Exalted Ruler Montague and wife, marched into the supper room, where a magnificent banquet awaited them. After an excellent program the rest of the evening was spent in dancing and ce-

menting friendship. Dunbar Lodge has leased for one year Columbia Hall, Jackson avenue, corner Harris avenue, Long Island City, where they will hold their meetings every second and fourth Monday evenings. Brothers W. N. Williams and F. R. Wood were elected alternates to delegates Montague and Thomas for the Chicago Convention.

Secretary D. W. Parker of Manhattan Lodge No. 45, issued a call for the subcommittees of the adjacent lodges to meet at his residence June 19th. The representatives from the adjacent lodges organized themselves into a General Committee on Transportation, with the following officers: D. W. Parker, chairman, 197 West 134th street, Manhattan; W. Preston Moore, secretary, 453 Hudson avenue, Brooklyn, New York. Mr. Harry J. Doering, Soliciting Passenger Agent, Lehigh Valley Railroad, was present, and participated in the general discussions en route, which was very interesting and much appreciated by the committee.

Again it has been the privilege and pleasure of State District Deputy S. P. Jones to inaugurate another new lodge in the grand old Empire State. On June 19th he initiated and installed Empire State Lodge, No. 50, Albany, New York, with the admirable assistance of Brother Edward Thompson and others.

The club consisted of forty-seven strong and thoughtful men, who expressed their alliance to our constituency. These men of worth will no doubt measure up to the standard of proficiency conscientiously and acclaim "Excelsior!" in all of its brilliancy, under the efficient leadership of Brother

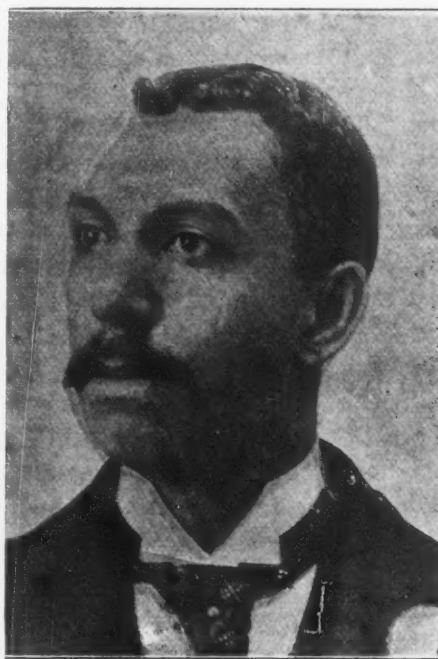
Edward D. Thompson, an Elk of prominence and social position. He is county leader and lieutenant to that well-known politician, William Bonds, Esq.; also Senior Deacon of Mount Maria Lodge, No. 25, F. and A. M.; Noble Grand and Past Noble Grand of Odd Fellows; one of the leading officers in the St. Luke's Fraternity, a progressive member of the Afro-American League, one of the efficient business proprietors of Albany and a prominent member of Knights of Pythias. The following officers were elected and installed: E. D. Thompson, Exalted Ruler; John Young, Esteemed Leading Knight; Arthur Sayles, Esteemed Loyal Knight; J. N. Hawkins, Esteemed Lecturing Knight; C. C. Oatfield, Secretary; William H. Simpson, Treasurer; William Freeman, Assistant Secretary; George L. Morgan, Esquire, and John Brank, Tyler. A delicious collation was served under the management of Mrs. Gorman Williams, cateress, 54 Montgomery street. Covers were laid for fifty, which was a grand affair. Speeches were made by Deputy Jones, Exalted Ruler Thompson and others.

Through the courtesy of Brother Thompson, Deputy Jones had the pleasure of meeting State Senator Grattan, the father of the famous Grattan Bill in 1905. Senator Grattan explained that the bill wasn't aimed at the Afro-American Elks, and to thoroughly understand the Elks he had to join them, and that he was glad to meet an Elk in black.

It is an encouraging observation that no good measures ever proposed, if duly pursued, failed to prevail in the end. Elldom is making rapid strides not only in the Empire State, but throughout the

whole country. We believe that our weekly letters in *The New York Age* are of untold value to the tribe, and it was our pleasure to observe the interest and praise given *The Age* at the meeting of Manhattan Lodge, No. 45, in June.

Five new candidates were to have been initiated, but only Mr. W. H. Wiggins presented himself for that pleasure, and he says he will not be called "a buffalo any more." Brothers James H. Anderson, E. R.; James S. Williams, P. E. R., and George McCurchin reported a special club of forty-four gentlemen who desire to become affiliated with Manhattan Lodge, No. 45. State District Deputy S. P. Jones, through the grand exalted ruler, granted a special dispensation to make the club, and the lodge voted to hold the club



EDWARD E. BROCK
Past Exalted Ruler and Delegate of No. 32

open for sixty days, from July 27th, at the usual club rate. Brother James Moore presented himself for re-affiliation and was duly affiliated with the usual ceremonies of the Forest.

Manhattan Lodge, No. 45, is to have a pleasant surprise at an early date in the nature of a new banner, which will be presented to them by the wives, daughters, sisters and mothers of the Elks. Mrs. James H. Anderson, wife of the present exalted ruler, is the prime mover in this unique enterprise. This banner will be presented to the lodge just before the delegates start to Chicago. It will be made especially for the Elks' parade, August 27th, in the afternoon. This parade will be the crowning event of the convention and a red letter day in Chicago.

The most magnificent event of the season was the fourth annual afternoon and evening picnic of Brooklyn Lodge, No. 32, July 16th, at Ulmer Park. The prettiest dressed child and the most beautiful child received a handsome prize. Chairman Charles S. Warfield, Jr., of the athletic sports, said that the present was sufficient to keep its parents talking about it for a long time.

Deputy Jones will institute the White Plains Club into a lodge in three weeks' time. Mr. Peter Beard is the moving promoter in this new field of prospective Elkdom in White Plains, New York.

A club was formed at a meeting held in the West End Academy June 23d, with the object of securing members to establish a lodge of Elks in New Bedford, Massachusetts. The meeting was addressed by Brother William H. Brown,

a prominent member of Brooklyn Lodge, No. 32, who gave the new club some excellent and timely instructions as to how to proceed in forming the new lodge. Deputy John A. Black, of Cambridge, Massachusetts, has approved this movement, and Brother Brown is working in co-operation with the state deputy. The following officers were elected: A. D. Piper, President; Richard H. Cook, Secretary, and John H. P. Warfield, Treasurer. Another meeting was held Sunday, June 30th, and it is expected a lodge will be under way in about three weeks. Success and congratulations, boys! Go the limit!

We would say for the specific information of the fraternity and their friends that the Grand Lodge of the Improved Benevolent and Protective Order of Elks of the World is duly incorporated under the laws of the State of New Jersey, having been incorporated in August, 1906, under the name and title of the above by the three adjacent lodges, namely, Brooklyn Lodge, No. 32, Manhattan Lodge, No. 45, and Progressive Lodge, No. 35. Its charter grants it the power to organize new lodges in every State of the United States, with full power pertaining to its legal status of its successors. A hint to the wise is sufficient. Those attempting to organize a bogus lodge in Asbury Park, New Jersey, are liable to arrest and severely dealt with under the laws of New Jersey. Remember, Jersey justice usually locks up the guilty and throws away the keys.

It is again highly gratifying to observe the interest and enthusiasm manifested throughout the country regarding

our progress in the fraternity. At first it met with great indifference and some opposition, but it has outlived the precarious prejudice and now stands firmly established, surrounded by sympathy and encouragement, interest and unlimited support. It seems that the word Elk (a very small word) carries with it some mastery of mystery, and justly so, the animal elk is a precious beast of the forest and is sometimes described thus—a large deer (*alces machlis*) of northern forests, with bison-shaped palmated antlers and the upper lip forms a proboscis. The fraternity of Elks is a clan of conscientious men banded together for all that's good for the improvement of mankind generally—morally, mentally, physically, financially, and dispenses a measure of Christianity.

To uphold the dignity of the Eastern lodges it was decided immediately after the adjournment of the grand convention in Brooklyn to form a club and attend the Grand Lodge Convention at Chicago, in August, 1907. Since the above declaration three adjacent lodges have formed a transportation committee to arrange ways and means and secure a special train to the convention, and every preparation to attend the sessions of the Elks' Annual Convention at Chicago in August is being done by the Transportation Committee. All the lodges in the East are placing their shoulders to the wheel and intend to put their best foot forward to insure success for this year's convention. But between the present time and then there are many matters to be attended to. We have been assured that every possible

convenience will be made for the care of the delegates and visitors.

The advantage to the tribe of visiting the convention of the Grand Lodge, held under such favorable circumstances and with a representative attendance of our clan is obvious. That the occasion will prove most pleasant, moreover, as a reunion of those who have so often been together in grand sessions, and as an opportunity for discussion of subjects of immediate and current interest cannot be doubted.

July 1, Brooklyn Lodge, No. 32, held its first monthly business meeting. The treasurer and secretary read their semi-annual reports, which showed a goodly balance of moneys in trust. The reports were received and placed into the hands of the Finance Committee to be audited. The application of Mr. George A. Epps was favorably passed upon and he will be initiated the first meeting in August. Brother John D. Porter, of Anthracite Lodge, No. 57, Scranton,



DR. B. C. W. WALLER
Chairman Legislative Committee, No. 45

Pennsylvania, honored us with a visit and was cordially received and made welcome to our assembly rooms and inner circle.

The Ladies' Club of Queens Borough, who will shortly organize a court, has adopted the name of Dunbar Volunteers' Club. The following ladies are the officers: Mrs. John S. Montague, 77 Hunter Avenue, Long Island City, President; Mrs. W. A. Kenny, Vice-President; Mrs. W. A. Lindsay, Secretary; Mrs. W. H. Capps, Treasurer, and Mrs. W. T. Thomas, 18 West 135th Street, Manhattan, Chaplain. The ladies are making great success and we extend to them our hearty best wishes and encouragement. May their success be unlimited in such a worthy undertaking.

Brother Frederick H. Robinson, of No. 32, reported that his wife died June 27th. Resolutions of condolence were drafted through the secretary and expressed to Brother Robinson.

On June 14th North Side Lodge, No. 124, in the city of Allegheny, Pennsylvania, was established by G. W. Frazier, P. E. R., Iron City Lodge, No. 17, with seventy members. G. William Frazier is working strenuously to establish other lodges in Pennsylvania before the meeting of the Grand Lodge in August.

June 26th Pilgrim Lodge, No. 125, North Fork, Pennsylvania, was instituted by State, District Deputy G. William Frazier. On July 2d he established Coke City Lodge, No. 126, at Connellsville, with thirty-five progressive young men. We are indebted to Grand Secretary J. Welfred Holmes for

the foregoing information relative to the new lodges recently instituted and installed. We are reliably informed that five other lodges of the "other wing" will be accepted on their petitions some time during the month; all the necessary legal documents in affiliation have been complied with and the lodges will be an intrepid part of our fraternity.

The Order of Elks opens opportunities to those of the tribe who want work, and increases industry and stimulates thrift. It is a strongly centralized organization, officered by men of unusual ability, advised by well-paid attorneys of great ability, and is working with definite ideas to guide it in every state, in every county, in every city, and in every borough; promotes self-respect, self-confidence, sobriety and honesty; improves its beneficiaries morally, mentally and physically without the slightest pauperizing effect. It promotes civic pride in all of its branches at no cost to taxpayers and at but normal expense to the tribe, especially when compared with endowments bestowed. You are cordially invited to join us in extending the sacred principles of Elkdom in your vicinity. It is succeeding in the most substantial manner. The initials of I. B. P. O. E. are the servants of a most copious tribe who believe in the teachings of Christ, the Supreme Grand Exalted Ruler of the World.

Mr. J. H. Gray, in The New York Age of July 11th, has the following article: "The first business the Grand Lodge of Elks will take up during their session here (Philadelphia) the week of the 15th, will be a plan of a campaign against the Afro-American Elks. The

state law as passed by the Legislature recently is as follows: 'That it shall be unlawful and is hereby expressly prohibited for any person, firm, association, society, order or organization, or any officer, agent, representative or employee thereof, or person acting or pretending to act on behalf thereof, to, in any newspaper or other publication published in this state, or in any letter, writing, circular, paper, pamphlet or other written or printed notice, matter or device, or by word of mouth, without the authority of the Grand Lodge, hereinafter mentioned, fraudulently use or in any manner, directly or indirectly, to aid in the use of the name or title of any secret fraternal association, society, order or organization which has had a Grand Lodge having jurisdiction in this commonwealth for ten years or longer, or to imitate such name or title so nearly resembling it as to be calculated to deceive, or to wear or use or aid in the wearing or use of any emblem, badge, button, device or insignia, fraudulently or with the intent to deceive, or to, without the authority of the Grand Lodge aforesaid, publish, sell, lend, give away, circulate or distribute any letter, writing, circular, paper, pamphlet, or other written or printed notice, matter or device, directly or indirectly advertising for or soliciting members or applications for membership in such secret fraternal association, society, order or organization, or in any alleged or pretended association, society, order or organization, using or designated or claimed to be designated or known by such title, or imitation or resemblance hereof, or who therein offers to sell or

to communicate or give information as to where, how or by what means any alleged pretended degrees or secret work of such fraternal association can or may be obtained. And any such letter shall be deemed presumptive proof of the fraudulent character of the scheme therein referred to and of an intent therein referred to and of an intent to violate this act.' The law further provides a maximum punishment of three years' imprisonment and a maximum fine of \$1,000, or both imprisonment and fine, for a violation of the act.

"As long ago as the last national convention in Denver the Elks were considering action against the Afro-American Order of Elks. A committee was appointed to investigate the matter, but it has taken no action, so will have no report to make at this convention. When the state convention (an illegal body) was held in Harrisburg a month ago, with every lodge of Elks in the state represented (not over seven), a committee of three lawyers was appointed to make an investigation and prepare for a test case. This committee consisted of Robert J. Byron, Philadelphia; William A. Hargest, Harrisburg, and David J. Reedy, Scranton, Pa. Although it has held several meetings and done much work in the matter of laying plans for legal proceedings it has not acted officially, for the reason that the state association of lodges as yet is not recognized by the Grand Lodge as a competent body to administrate. In the order of Elks there are no intermediary tribunals between the local lodge and the Grand Lodge. That the proceedings might be regular and in conformity with the re-

quirements of the Grand Lodge, the Philadelphia Lodge of White Elks appointed a committee of its own, having in view the same thing that the state convention sought to accomplish. The Elks claim that they have no quarrel with the Afro-American as a race (we know that). If any white man had encroached upon their name they would have them enjoined just the same."

A poor excuse is better than none at all. Our fraternity extends outside of the United States and consists of both races.

The following is a roster of lodges comprising the genuine I. B. P. O. E. of W.: Alpha Lodge, No. 1, Cincinnati, Ohio; Abner Turner Lodge, No. 113, Jacksonville, Illinois; Atlanta Lodge, No. 54, Atlanta, Georgia; Anthracite Lodge, No. 57, Scranton, Pennsylvania; Aimes Lodge, No. 106, Minneapolis, Minnesota; Birmingham Lodge, No. 14, Birmingham, Alabama; Brooklyn Lodge, No. 32, Brooklyn, New York; Capital City Lodge, No. 11, Richmond, Virginia; Charles Young Lodge, No. 103, Springfield, Illinois; Coke City Lodge, No. 126, Connellsville, Pennsylvania; Cuyahoga Lodge, No. 95, Cleveland, Ohio; Dunbar Lodge, No. 108, Long Island City, New York; Elite Lodge, No. 119, Buffalo, New York; Excelsior Lodge, No. 4, Hampton, Virginia; Eureka Lodge, No. 114, New Providence, Nassau, Bahamas; Falls City Lodge, No. 44, Louisville, Kentucky; Fidelity Lodge, No. 46, Dallas, Texas; Flower City Lodge, No. 91, Rochester, New York; Gopher Lodge, No. 105, St. Paul, Minnesota; Gorman Lodge, No. 112, Peoria, Illinois; Great Lakes

Lodge, No. 43, Chicago, Illinois; Howard Lodge, No. 38, Bessemer, Alabama; Imperial Lodge, No. 101, Kansas City, Missouri; Iron City Lodge, No. 17, Pittsburgh, Pennsylvania; Keystone Lodge, No. 6, Washington, Pennsylvania; Manhattan Lodge, No. 45, New York City, New York; Memphis Lodge, No. 96, Memphis, Tennessee; Monumental Lodge, No. 3, Baltimore, Maryland; Morning Star Lodge, No. 40, Washington, D. C.; Muskingum Valley Lodge, No. 82, Zanesville, Ohio; Mountain City Lodge, No. 107, Asheville, North Carolina; Mountain State Lodge, No. 117, Clarksburg, West Virginia; Nutmeg Lodge, No. 67, Hartford, Connecticut; Empire State Lodge, No. 50, Albany, New York; North Side Lodge, No. 124, Allegheny, Pennsylvania; Pan Handle Lodge, No. 73, Wheeling, West Virginia; Pilgrim Lodge, No. 125, North Fork, Pennsylvania; Pioneer Lodge, No. 19, Boston, Massachusetts; Pride of Newark Lodge, No. 93, Newark, New Jersey; Progressive Lodge, No. 35, Jersey City, New Jersey; Poquoson Prospect Lodge, No. 78, Tabb Post Office, York County, Virginia; Puget Sound Lodge, No. 109, Seattle, Washington; Rice Lodge, No. 39, Denver, Colorado; Rhisona Lodge, No. 62, Durham, North Carolina; Rose City Lodge, No. 111, Portland, Oregon; Rogal Lodge, No. 77, Petersburg, Virginia; Riverside Lodge, No. 118, Davenport, Iowa; South Side Lodge, No. 104, Manchester, Virginia; Summit Lodge, No. 115, Uniontown, Pennsylvania; Unitah Lodge, No. 56, Salt Lake City, Utah; Wasatch Lodge, No. 51, Ogden, Utah; Weldon Lodge, No. 26,

Savannah, Georgia; Westchester Lodge, No. 116, Tarrytown, New York, and Zenith Lodge, No. 110, Duluth, Minnesota.

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Brooklyn Lodge, No. 32, has paid her Grand Lodge taxes and her delegates have received their credentials and are now eligible to receive the Grand Lodge degree of *Cervus Canadensis*.

July 11th Manhattan Lodge held their second monthly meeting and considerable important business transacted. The Sick Committee reported the following antlers on the sick list: State District Deputy Sandy P. Jones, 6 West 134th Street, Manhattan; Emmitt R. Loffler, George R. Hayes and Henry J. Tankard, Bellevue Hospital, Ward 15. Necessary benefits were ordered paid through the chairman of the Sick Committee.

The Finance Committee reported on the stability of the lodge and also reported that they found the accounts of the secretary and treasurer correct.

Applications of six gentlemen were received and favorably acted upon and the seventh reported unfavorable.

The Grand Lodge taxes for the third quarter were ordered paid to the grand secretary. On receipt of this quarterly tax Manhattan Lodge delegates will be eligible to receive the degree of *Cervus Canadensis*.

Dr. A. A. Kellogg, chairman of the By-Laws Committee, read for approval the revised by-laws of Manhattan Lodge, which were approved by articles and sections and ordered printed after securing sufficient estimates.

This magazine and the Age will be on sale at the Perkin Theatre, Mrs. W. Preston Moore, special representative of both. We desire that the secretaries of subordinate lodges furnish the writer with Elk notes of interest. Our office is 453 Hudson Avenue, Brooklyn, New York.

State District Deputy Edward F. White, Eureka Lodge, No. 114, Nassau, N. P. Bahamas, reports that on June 18th they held their first election of officers since their institution. The following brothers were elected officers: Robert S. Sawyer, Exalted Ruler; Joseph Strachn, Esteemed Leading Knight; Walter J. Bethel, Esteemed Loyal Knight; William Pinder, Esteemed Lecturing Knight; Edward F. White, Secretary; Charles C. Duncombe, Treasurer, and William Owen, Tyler.

June 30th, at 4 p. m., Eureka Lodge held its installation. Deputy White in-

stalled the newly elected officers with the usual ceremonies of the Forest.

Brother Samuel H. Tinker became a past exalted ruler by virtue of the election. After the ceremonies several addresses were made by the newly installed officers. The prominent speakers were District Deputy Edward F. White, Brothers S. H. Tinker, P. E. R.; Chas. C. Duncombe, R. S. Sawyer, E. R.; J. Strachn, W. J. Bethel and William Pinder.

Exalted Ruler Sawyer appointed the following officers: William Lighttown, Esquire; Leonard Edden, Inner Guard; Colla Bethel, Chaplain; William H. Riley, Master of Ceremonies, and Melville Weir, Assistant Secretary. Sick Committee—M. M. Duvallier, Bruce Roberts and Edgar Munnings. Finance Committee—Samuel H. Tucker, Ernest Tait and Moses A. Wake.

A meeting was held in June which will prove of much interest to the fraternity. The purpose of this special meeting was to arrange ways and means to raise sufficient funds to purchase a suitable piece of ground which the clan has in view for a site for a club house and hall. The members manifested great interest in the idea of securing their own quarters as early as possible, and they hope in a short time to make it a great success in the Bahamas. The officers and members of Eureka Lodge, No. 114, send their sincere wishes and congratulations to the fraternity in the States.

Pioneer Lodge, No. 19, Boston, Massachusetts, is being looked upon with favor by the most conservative people in the Hub City. Almost every kind of a

profession, trade and business is represented in Pioneer Lodge. Under the admirable leadership of Brother Raymond L. Phillips, P. E. R., they have written, staged and produced most successfully a comic opera this season. State District Deputy John A. Black is endeavoring to establish three new lodges in Massachusetts, and he expects soon to be successful.

Harry H. O. Burwell, exalted ruler, a most talented young man, entered a book lover's contest under the management of the Boston Daily Post, and won second prize of \$250. This was quite an achievement when one considers the thousands who were in the contest. Pioneer Lodge feels justly proud of such a leader. Pioneer Lodge will send the following delegates to the Grand Convention: R. L. Phillips, P. E. R., and H. H. O. Burwell, E. R. We feel fully assured that the interests of Pioneer Lodge will be thoroughly protected and promoted by these two worthy brothers of the Forest of Elkdom.

At their meeting several candidates were initiated and they expect many others before many moons. The adjacent lodges of the Empire State send greetings and congratulations to Pioneer Lodge, No. 19, and Eureka Lodge, No. 114.

Tribe, attention! Our lodges have increased almost 200 per cent., and at Chicago will have more Elks lodges to assemble than have ever assembled before since the order was established. Great Lakes Lodge, No. 43, is making great preparation for the throng she an-

ticipates, and our parade will be a red letter day in Chicago.

Dr. Atkins wins another victory. Howard forced to retreat. Several weeks ago B. F. Howard, the deposed grand exalted ruler, who now heads the "insurrectionary wing," instituted a suit against Dr. Atkins, grand exalted ruler, in the United States courts in Norfolk, Virginia, claiming that he had infringed upon his (Howard) rights by using their (his) copyrighted by-laws and constitution. Howard sued for something like \$92,000. When the answer of Dr. Atkins was filed by his attorneys, Messrs. S. J. Dudley and S. C. Cumming, it was shown conclusively that Howard had never had "his" by-laws copyrighted until after his dethronement in Brooklyn in 1906, and Howard immediately determined to withdraw his action for damages.

It is said by reliable sources that it will not be very long before Howard will be entirely without a reasonable following in his so-called Grand Lodge. The legal battle has caused a deal of interest through the country, as it is thought it will finally lead to the B. P. O. E. and the I. B. P. O. E. of W. taking action against Howard for using their rituals and pins. Howard is cordially invited to put aside the "hatchet of war" and make application to the Grand Lodge for re-affiliation and peace. Come! Look this way!

We feel that our great fraternity has entered upon a still greater career of usefulness, and we ask the co-operation of friends everywhere. Pass this magazine to a friend who will read it. It will continue fraternal notes of the Elks

right along in the future. Send us names of prospective subscribers and members. Speak of the virtues of the fraternity. If they are not reading this magazine cause them to do so. Young men, this fraternity presents a rare opportunity for worthy and ambitious men. Write the grand exalted ruler, Dr. William E. Atkins, Hampton, Virginia, for circulars of information.

Concerning the reference to the prospective actions of the white Elks in Philadelphia Mr. J. H. Gray, in *The Age* of July 11th, we are personally of the opinion that those paragraphs contain a good deal of information concerning which there is a legitimate interest; that the appreciative notes which pervades them will not be seriously misunderstood by the well meaning; that those who are instinctively opposed to our work will not approve of any sympathetic statement concerning the fraternity, whether our efforts and aims are clearly defined or not, and that such criticisms may therefore be disregarded; and that the average reading public, being usually quite able to distinguish between the language of self-advertisement and the language of natural appreciation, will value what is obviously but an intimate and sympathetic statement of our principles. We wish to say most unreservedly, however, that relative to the proposed legislation of the white Elks in Philadelphia regarding our branch of the fraternity, our incorporate charter grants us the undeniable privilege of instituting lodges in every state in the Union, and that one state can not undo the act of another; and furthermore, one state must respect the legal

decisions and laws of another. Our legal status to wear our emblems can't be abridged by the white Elks (we never saw a white Elk) under the supreme laws of the United States.

We respectfully invite timely discussions relative to the interest of the Afro-American Order by well-informed antlers, as we think it important that such statements in reference to the fraternity should reflect, so far as possible, the common mind of its membership.

The white men in Pocatello, Idaho, recently killed 1,600 elk for the much boasted white organization. Both were arrested and fined. These men, it is understood, were paid something like \$10,000 for the teeth, to use as ornaments and insignia. The approaching convention of the Caucasian branch of the Order will do well to advise their clan to discontinue the use of emblems

that involve not only a violation of law but an outrage against public sentiment. One of the men arrested had a bag containing two hundred and seventy-five elk teeth, and it is said that he had recently sold as many more. If a tithe of the energy displayed in endeavoring to prevent us from our legal privileges was exerted in improving and elevating their tribe, their mission would be a far more useful factor in the entire country than a clan of deceit, infidelity, intrigue and apprehension intensified.

Our tribe are true blue and dispensers of charity, justice, brotherly love and fidelity—the real Knights of Elkdom in reality. Our purpose is not to paint a lily picture, but to draw a lesson, enforce an obligation of propriety, and voice an appeal of justice to every man under the folds of the Stars and Stripes, North, South, East and West—the Eagle's nest and the Elks' rest.

HEAVENS! can you then thus waste, in shameful wise,
Your few importat days of trial here?
Heirs of eternity! yborn to rise
Through endless states of being, still more near
To bliss approaching and perfection clear:
Can you renounce a fortune so sublime,
Such glorious hopes, your backward steps to steer,
And roll, with vilest brutes, through mud and slime?
No! no!—Your Heaven-touched hearts dislain the sordid crime!



To Elizabeth

BY JOSEPHINE TURPIN WASHINGTON



☞ LITTLE maid of gentle mien,
In all the wide, wide world, I ween
There beats no kinder, purer heart
Than thine, so free from guile and art,
My own sweet girl, Elizabeth.

Thou hast the charm, loved one, that lies
In wavy locks and shining eyes ;
But, God be thanked that in thy face
I find a more than earthly grace ;—
My noble girl, Elizabeth !

Serene, sincere, unselfish, true—
A glimpse of Heaven in thee I view ;
Thy presence chases care away
And turns the darkest night to day,
My daughter dear, Elizabeth.

I ask not that the future bring
The things whose praises worldlings sing :
Nor wealth, nor name, nor power e'en—
These gifts of earth I count too mean
To crave for thee, Elizabeth.

God keep thee through the coming days,
Let modest worth crown all thy ways ;
To serve where needed be thy aim ;
Thy goal the truth, instead of fame—
I pray for thee, Elizabeth.

MONTGOMERY, ALABAMA
June 18, 1907

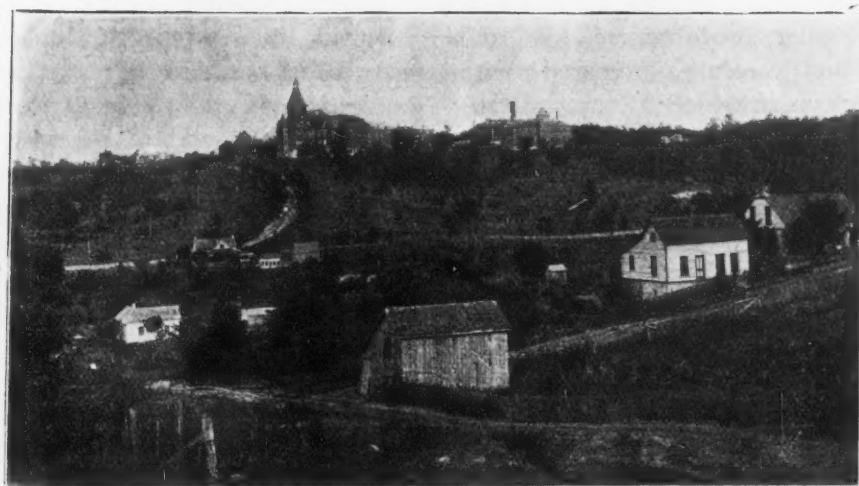


BENJAMIN FRANKLIN ALLEN
President of Lincoln Institute, Jefferson City, Missouri

EDUCATIONAL DEPARTMENT

CONDUCTED BY JOSEPHINE S. YATES, A.M.

Professor of English and History, Lincoln Institute. Honorary President
National Association of Colored Women



LINCOLN INSTITUTE, JEFFERSON CITY, MISSOURI

EDUCATIONAL WORK AT LINCOLN INSTITUTE

BY JOSEPHINE S. YATES, A.M.



LINCOLN INSTITUTE, a State Normal, Collegiate, and Industrial School for Negroes, with ten well equipped departments, is admirably located at Jefferson City, Missouri, and was founded in 1866 by funds contributed by the Sixty-second and Sixty-fifth regiments of United States Colored Infantry when they were discharged from service in

the late Civil War. In a comparatively short time the school was taken under the care and patronage of the liberal State of Missouri, and, as the oldest, best equipped and most influential school west of the Mississippi River exclusively for the education of Negroes, affords most excellent opportunities for both higher and industrial training, and through its long line of graduates has furnished Missouri and other states not only many high grade teachers, but in addition, many of the leading lawyers, physicians, and other professional and

business men and women of color, who, in a most practical manner, are helping to solve the Negro problem as it presents itself in the great Middle West and Southwest.

The campus, buildings, and surroundings—commodious, sightly and modern—are well situated on a height of land that commands a fine view of Jefferson City and its picturesque vicinity for miles around. With such a location, excellent water, good drainage, food well selected and carefully prepared, with athletic sports in which all are encouraged to take part, the health of students and of all connected with the institution is record breaking in its excellence.

Entering now upon the 38th year of its career, Lincoln Institute is fortunate in having as its administrative head a gentleman and scholar of wide experience in educational matters in the person of President Benjamin Franklin Allen, A.M., who, by eight years spent as a professor in one of the most important departments of the school, and for the greater part of this time its vice-president, brings with him a more than theoretical knowledge of existing conditions, and of both the general and the specific needs of the young people who come under his care and guidance. Earnestly desirous of being helpful to his race, and believing most thoroughly in a happy combination of both higher and industrial education as a means of symmetrical development, President Allen leads out along the most practical lines of work, and is rapidly bringing the institution to the front as one of the great schools of the country. "The Lincoln Institute idea" is "progress" in the

fullest and highest significance of the term.

The students are a high-minded, energetic set of young people, many of whom are making heroic struggles to get an education, and their example of working late and early, in season and out of season, may well be emulated by those who daily are wasting golden opportunities, and simply increasing the number of mere "consumers."

During his administration of five years President Allen already has inaugurated many reforms and many new features in the work of the institution, but possibly no one feature is destined to be of more practical value to the Negro of this section than the "Farmers' Convention," which, pursuant to his call, has now held several very valuable sessions, has created much interest among both white and colored educators, and is likely to prove an important and invaluable factor in developing an agricultural spirit, desire for the ownership of land, and practical knowledge of agricultural pursuits among Negroes who are living in one of the most fertile areas of the United States.

Although the buildings are state structures, much of the original work and of the necessary repairs from time to time are done by the students, and this, with many other lines of industrial work done on the grounds, demonstrates its practical value, both from educational and from utilitarian points of view.

Many of the graduates from the industrial department, young men and young women, have found it possible with the knowledge acquired in it to

set up individual establishments, or secure lucrative positions of trust and honor in their special line of work.

The state diploma received on graduating from the four years' normal course is a life certificate and is furnished by no other school for Negroes in the State of Missouri.

With its one hundred and fourteen counties and its entirely separate system of education for whites and Negroes, Missouri has a large number of Negro schools, and many of the best teachers in the state are those who have received their academic and professional training at Lincoln Institute.

One great aim of the institution, and one in which it seems admirably to have succeeded, is to develop in its students the power of independent thought and research, the desire and ability to be continuous searchers after truth throughout life.



THE POETRY OF EMERSON

BY MILDRED F. WILLIAMS

THE position that Emerson holds in American literature, as a writer of prose and of poetry, is singularly different from that of any writer who preceded him, and even of any of his contemporaries. Born in Boston, May 25th, 1803, Emerson had throughout his life great faith in the individual; he in turn still inspires one with hope, with courage, and with self-reliance. All of his lines ring with the truth of what he says, and although his style is often abrupt and sometimes marred by sudden changes, yet the sentences are freighted with beautiful thought. To grasp, to understand Emerson's message one

must think; but the new thought, the inspiration to right living which one gets in return is well worth the effort required.

Emerson defines poetry in one place as the perpetual endeavor to express the spirit of the thing. He wrote his own poems solely for the pleasure that their composition afforded him, and many of them were not published until several years after they were written. In 1846 appeared his first volume of poems. A second in 1867, under the title, "May Day and Other Poems."

Many of them are remarkable for the beauty of their descriptive portions. The "Concord Hymn," written in 1836 and sung at the unveiling of the Concord monument, erected in honor of the Minute Men of the Revolution, is a poem in construction and matter almost faultless. It is compact, expressive, solemn and musical. "Threnody," written in memory of his first born, compares well with the finest elegiac poems in the English language. Here we have grief blossoming to doubt, gloom and despair, but "the deep heart" back of all things at last spoke to comfort and cheer expressed in these words:

"Wilt thou not ope thy heart to know
What rainbows teach, and sunsets show?
Saying what is excellent, as God lives, is permanent."

Emerson was a true poet, as well as an impressive lecturer, a surpassing essayist, and in that admirable poem, "Wood Notes," he thus sings of Nature:

"Ever fresh the broad creation,
A divine improvisation
From the heart of God proceeds,
A single well, a million deeds."

Nature is to him a continual revelation, a cordial for all unrest, hence in the little poem, "Good Bye," he says:

"And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the love and pride of man,
At the sophist schools and the learned clan,
For what are they all in their high conceit
When man in the bush with God may meet?"

Emerson considered the work of the poet the highest vocation. "The poet," saith he, "is the sayer, the namer, and represents beauty. He is a sovereign and stands at the center." Impressed thus with the grandeur of the poet's calling, Emerson was more or less indifferent to the mere art of versification and depended for success upon grand views of thought through great truths of revelation.

"It is not metre," says he, "but a metre-making argument, that makes a poem—a thought so passionate, so alive, that like the spirit of a plant or an animal it has an architecture of its own and adorns Nature with a new thing." The year 1867 brings us nearly to the limits of his working life, and he gave pathetic expression to this thought in the poem entitled "Terminus," in which he says:

"It is time to be old, to take in sail
The God of bounds, Who sets to seas ashore,
Came to me in his red fatal rounds,
And said 'No more.'"

The closing years of this beautiful life resemble an ever-deepening twilight. Hearing, sight, memory, slowly, but gradually, gave way, and at last, April 27th, 1882, surrounded by those whom he loved, Emerson was beckoned "to his vaster home." Men testify of him

that his life was radiant with goodness, that his presence was like a benediction, that he exhibited the meekness and gentleness of Christ.

"Cold in the dust his perished heart may lie,
But that which warmed it once shall never die."



SEWING AS A FINE ART

BY DOLLIE THOMPSON

Art is ths child of Nature; yes,
Her darling child, in whom we trace
The features of the mother's face,
Her aspect and her solitude,
All her majestic loveliness
Chastened and softened and subdued,
Into a more attractive grace,
And with a human sense imbued.

LONGFELLOW.

EVERY great work of art, then, is a message to the world, and the privilege of interpreting and enjoying that message is yours, ours, mine. Art always has been the medium through which humanity has essayed to express the finer feelings of the soul; and even primitive man gave vent to his overwrought emotions in song, in dance, in carving upon his crude wooden dagger, or, by means of colors of clay and vegetable origin. This was but the natural outcome of his overflowing life, which sought through these media to relieve unusual stress of feeling; and through the long ages of man's development and the evolution of art these same forms in higher stages still constitute his means of materializing loft thought, the soul's deepest emotions of beauty, faith and feeling.

The fine arts, those which primarily appeal to the imagination, taste and æsthetic emotions; and which, more

generally speaking, may be applied to the production of whatever is beautiful, in strictest sense include music, literature, painting, engraving, sculpture and architecture; but since art in a more general sense is the harmonious expression of human emotions and thoughts from any point of view, the power to perceive the beautiful and to express it in artistic forms, there can be no equivocation of terms in classifying sewing as a fine art as well as a useful art.

Sewing is a creative art, since for its basis it has form, simplicity, beauty and harmony. It is also a decorative art, although long looked upon as the mere joining together of certain pieces of material with needle and thread or otherwise, and truly from the pinning of fig leaves by our Mother Eve to the present age of the sewing machine and its marvelous possibilities and of elaborate hand-made creations of which Eve never dreamed is a far cry along constructive lines. The growth and development of society, the rise in standards of living, have caused such constant changes in the fashions of dress and decorative needlework that sewing some time since came to be looked upon in its proper light, i. e., as one of those fine as well as useful arts, for which adequate provisions must be made in the form of sewing classes, sewing schools, tailoring, dressmaking, millinery schools, and schools of designing.

And now there are few institutions of merit designed for girls and women, or even co-educational in character, in which courses in sewing more or less complete, are not given, and needle, thimble and scissors have become imple-

ments of as high order as pallet, brush and scalpel.

The object of these schools is to afford girls and women an opportunity to equip themselves for occupations in which various uses of the needle and art designing, to which women are especially adapted, form the basis. Effort is made to make practical application of any special branch of art designing in which beauty and simplicity, both of form and color, are desirable and which can be applied alike to stained glass, silks, book covers, jewelry and needle work.

Many important technical schools, as Pratt Institute, Drexel and others, now have special departments of fine needle work and art designing. And the world is gradually learning that designing is an art, and not merely a way of making a living, a fact that is rapidly becoming of much practical service to all who are hoping to follow any occupation with needle.

This idea of developing the æsthetic taste along the lines of sewing has received wide encouragement, and many of the schools for the development of the Negro have been equipped with a sewing department and the students are doing excellent work.



THE AMERICAN FARM AND ITS RELATION TO AMERICAN EDUCATION

BY MARTIN A. BEALS

LOOKING forth upon the progress that America has made within a few centuries, it seems almost impossible to conceive of the fact that less than five hundred years ago the soil of this country, America, was covered mainly by dense forests and inhabited by savages and wild beasts.

Since agriculture or farming plays such an important part in national prosperity, it is well that comparatively early in the history of the United States, agricultural schools and colleges were established; for the dignity of labor was thus insured, as well as higher grades, and a greater yield of wheat, corn, oats, and all staple crops, than if another policy had been adopted.

Agriculture, or tilling the soil, in America is rapidly becoming to be one of the exact sciences. Like Egypt of old, although on a much larger scale, the United States is looked upon as the granary of the world. And the American farm in this modern age, with all its products, has added another to the long exploited "seven wonders of the world."

In the past, farming, working in the soil, earning one's bread by the sweat of the brow, was considered a disgrace to be in some certain way connected with the curse of Cain. This idea seriously affected all social, political and economic relations and conditions; upset the proper balance of city and rural population. We still find evil results of this error; there are still too few people who remain on the farms and do the work well; while in the cities there may be found two or three times as many as are needed to do the work incident to urban life. On the farm there is boundless room and unlimited employment—excellent conditions for sturdy, physical development; while in the cities tenement conditions, poverty, strikes and lockouts frequently prevent the proper development of the less favored classes.

An important factor in the develop-

ment of the American farm is irrigation, or methods of producing and increasing fertility in soils, by an artificial supply of water, either by inundation at stated periods or otherwise.

As old as the civilization of Egypt, where irrigation has been known and practiced since the most remote periods, the American farmer is just becoming conscious of its utility, and of the marvels it may produce in reclaiming arid land and rendering it fit for agriculture. By this wonderful process, irrigation, it has become possible that we may be able to behold America as one vast farm stretching from the stormy Atlantic on the East to the peaceful Pacific on the west, and from the Gulf of Mexico on the South, northward to and beyond the Great Lakes; for even in Alaska desirable farm land may be found.

No longer is reference made to the great American Desert formerly pictured on all maps of the United States. Literally, irrigation has washed it out. Great credit is due the national government that it has been sufficiently practical and farsighted to take the matter in hand, and by annual appropriations assist in the great work of reclaiming arid lands of the far West.

Again, in the matter of national and state experiment stations, much practical work is being accomplished for the development of the American farm, in discovering means for the restoration of worn out soil, inoculation of seedlings, and breeding desirable varieties of corn, wheat and other products.

Mr. Burbank is producing marvels in the line of flowers, fruit and vegetables

adapted to desert lands and peculiar or unfavorable environments; while the development of irrigation plants, experiment stations and forestry are giving employment to thousands of the nation's otherwise unemployed citizens.

Scientific treatises on the development of agriculture in America multiply daily,

and with radium, liquid air, wireless telegraphy and electricity still in the infancy of their relation to agriculture, the mind can not at present reach out to even an imaginative view of the yet greater wonders that are to be achieved in world civilization, through the development of the American farm.

Value of Commercial Education to Women

BY MISS F. L. RUSSELL



WE are living to-day in the dawn of the twentieth century with all its glorious splendor, with its hopes and fears, victories and defeats still hidden by the veil of the future. Many hundred years

have passed and rolled into eternity and with them the narrow world which was once known as woman's world, for only in the dim vista of the past do we see the woman of the Priscilla type, and, even the gentle and patient Evangeline has been transformed into a being capable of meeting the demands of the day, not that she is less virtuous, sympathetic or true; but that she has more fully developed the powers which for many years have remained latent within her.

Her world has been broadened, her place is no longer merely at the spinning-wheel and in the nursery, but she must cope with the harder problems of life. In the making of the world's history she must stand side by side with man; and in order to successfully do this she finds

commercial education of inestimable value to her.

As the world advances in civilization it more fully realizes the value of its



MISS F. L. RUSSELL

women and in no country is this more fully demonstrated than in the country over which floats the glorious stars and stripes. The American woman is not to be disdained in the business world, for she is now found in most all the vocations of life to which she has turned her attention, indeed, they are readily taking positions which were formerly filled only by men. Her success in this line is due in no small degree, to her commercial education.

Man has come to the realization of the fact, that in competition for business positions he not only finds fellow-man in the field but also a successful rival in woman. Her modest ways, quiet tread, her keen perception, her deft fingers, coupled with her business qualifications prepare her to more successfully cope with man and even make her victorious.

While speaking of the value of commercial education we do not for an instant mean to exclude all other forms of education for they are of the utmost importance in the rounding up of a well-educated woman. The woman of to-day must not look lightly on the women of our forefathers' day, as the virtue, bravery, and simplicity which went to make up their lives are the foundation on which the woman of to-day has built her broader usefulness.

Since it has been satisfactorily proven that a commercial education is of such importance, I would say to every young girl take advantage of every opportunity offered to obtain a commercial education for it will better fit you to battle with the world as the demand of the world now is for practical women.

WILLIAMSPORT, PA.

HEAVEN from all creatures hides the Book of Fate,
All but the page prescrib'd, their present state:
From brutes what men, from men what spirits know;
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleased to the last he crops the flow'ry food,
And licks the hand just raised to shed his blood.
Oh! blindness to the future! kindly given,
That each may fill the circle mark'd by heav'n
Who sees, with equal eye, as God of all,
A hero perish, or a sparrow fall,

POPE.

Two Wrongs Do Not Make One Right

THIS is a very interesting article from Editor Davis's paper, The Atlanta Independent. But to the mind of the Northern colored man, the man who has not read the Southern white press, it is a question, What can it be that he dilates upon so when he speaks of "the shortcomings of the North?" We wonder if Editor Davis isn't guilty of saying something of a softening nature that will render his article palatable to the average Southerner (white) who may read his paper. Very much that is good coming from the pens of our brothers at the South evidently is softened to suit the Southern white man's taste by a line or two, which unmistakably says, "Well we know you are cruel and unjust, but then you are no worse than your kin in the North." O, no!—EDITOR.



N extenuation of his lack of ample facilities for helpful Negro education the Southern white man always argues the shortcomings of the North. The North's lack of substantial information and

wrong treatment of the race cannot in any sense of justice mitigate the South's failure to do its plain duty by its black citizens.

The South's position about the misinformation of the North with reference to the most useful education of the Negro, and the false ideas issuing therefrom, is incontrovertible, but the correction of the Southern white man's position in no sense justifies him in criminally holding from his black neighbor that education which will best fit him for citizenship and service among his neighbors. The Southern white man has taken the tenable position that the Negroes are most in need of industrial and agricultural training. The race, under the wise leadership of Booker T. Washington, has accepted the white man's educational idea as the best equipment for the masses, and is utilizing every opportunity and

facility to obtain it. But the white man again stultifies himself by removing the very education he himself suggested for us furthest from us.

Now, that the race has seen the folly of over-educating a people void of any permanent productive genius and is addressing itself to agricultural and industrial improvement, the white man is so impoverishing the state by overdoing the the facilities for industrial and mechanical education of the white boys and girls, the state is hardly able to do anything substantial for the Negroes.

There is neither wisdom nor common sense in arguing that the Yankees do not understand the Negro's real condition, and that he shuts the door of opportunity in his face. Admitting these facts to be true, in no sense of justice or equity relieves the white man of his duty. The fact that the Yankee acts upon misinformation and treats the Negro wrong when in his settlement in no sense justifies my white neighbor at my door in morally or legally depriving me of any right under the law. If the white man in the North shuts every door of work in our faces, and expels us from every com-

munity where they dominate, the white man in the South who knows our virtues and our vices could not take the outrageous conduct of his Northern brother as an excuse to shut the school-house door in our faces and deny us equality before the law. Two wrongs do not make one right.

Our white neighbors can best prove their strength of character by according their weaker brethren justice before the law and a square deal in the fields, shops and industries of the South. To deny the Negro ample school facilities, the right to vote and an equal opportunity for development and usefulness, argues neither superiority nor strength of racial character on the part of our white neighbors. It is the plain duty of our white neighbors, if they know the best kind of education to fit us for citizenship, to provide us ample opportunities to obtain it. If Northern philanthropy made a mistake and laid the foundation for false ideals, and industrial education is the panacea for racial deficiency, wisdom would suggest that if our neighbors would be consistent, they must provide us with ample agricultural, mechanical and industrial schools to displace the Northern white man's university of superficial ideas. If our neighbors believe what they say, and are really in favor of our having any kind of education, why not provide the Negro with as many agricultural schools as will accommodate him and meet his immediate requirements? Why establish eleven agricultural schools for white boys and girls in the state and make no provisions for the black boys and girls?

Why condemn the Yankees for giving the Negro university education, and then

make it impossible for him to obtain the only education you say he is fitted by nature to utilize? Why not open schools in every Congressional district so the Negro can obtain that education which will best fit him for the field and shop in like manner as have been provided for by the whites? It will be far better for society to prevent crime than it will be to cure the culprit after he has become a criminal. It seems to *The Independent* that it will be a better investment to spend money to give the people the right kind of education than it will be to maintain them in the penitentiary after they have developed into criminals for the want of education.

Where is the Christian's or statesman's heart or conscience who will vote to appropriate thousands to educate the white youth of the community, and deny the black youth at his door the opportunity to improve himself and become useful and helpful in the community where he lives? The South can no more reach its highest development and progress half educated and half ignorant than the nation could preserve the Union half free and half slave.

There is no need of appealing to the courts to force the white man to do his plain duty. There is no need of abusing him, or writing incendiary articles. You must appeal to his reason and conscience. You must awake in him the proper humanitarian feeling. You must arouse his Christian conscience. You must reason him out of the error of his ways, and make him see that it will be to his personal advantage to educate all the people. You must convince him that where all the people are the most

intelligent, all the people are the wealthiest. Convince him that intelligence is wealth and ignorance is poverty of the most dangerous kind. You must educate the white man out of his prejudices. You must educate him until he gets large enough to have as much interest in the education of a black boy as a white boy. Until he reaches this degree of Christian statesmanship, the white man will remain largely a dwarf in the midst of his multitude of colleges.

The intellect cannot reach its highest development so long as the heart is

warped by hurtful prejudice. When the white man rises to that degree of Christian eminence where he will find as much glory in the achievement of his black neighbor as he finds in his white neighbor, his soul will have reached the highest human attainment. The white man stunts his mental development when he spends himself in discriminating against the Negro. When he denies the black boy any opportunity he would afford his own, he lays the foundation for the degeneration of his own household.

NATIONAL NEGRO BUSINESS LEAGUE NOTES

THE National Negro Business League will meet Wednesday, Thursday and Friday, August 14th, 15th and 16th, in the Hall of the House of Representatives, State Capitol Building, Topeka, Kansas. Governor E. W. Hoch will welcome the delegates.

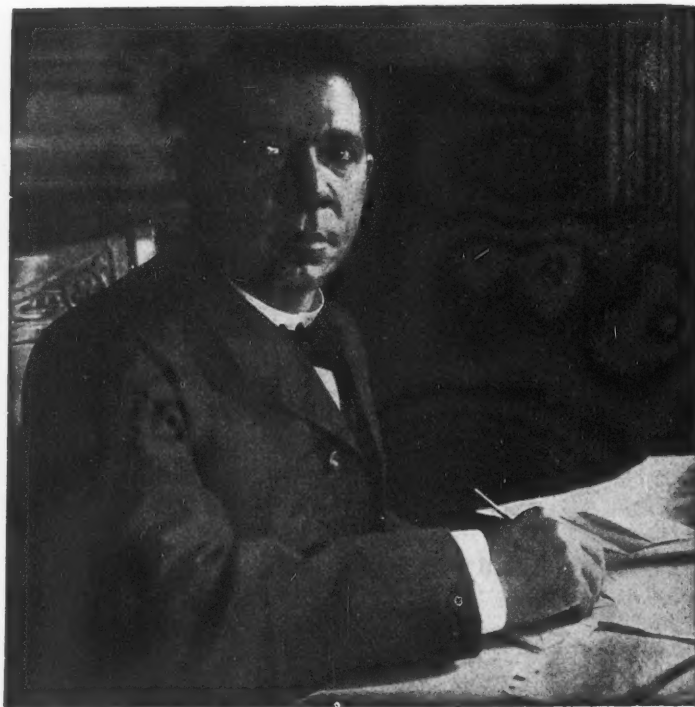
DETAILED information as to accommodations at Topeka can be secured from Mr. Ira O. Guy, chairman Ways and Means Committee, 311 West 14th street, Topeka, Kansas.

THE social features, aside from the very strong program which has been arranged, include an outing at Garfield Park on Thursday, a banquet at the auditorium on Friday evening, and a final picnic at "Vinewood," the aristocratic pleasure resort six miles from the city, on Saturday, August 17th.

THE Southeastern Passenger Association, the Western Passenger Association and the South-

western Excursion Bureau have joined in extending rates of one and one-third fare on the certificate plan to delegates who plan to attend the eighth annual session of the League. Plans are being formulated in various sections of the country whereby delegates will have provided for them special Pullman and chair car accommodations. In this way comfort and privacy will be afforded.

THE Topeka Negro Business League has arranged for an excursion rate to Colorado points, so that persons wishing to do so may deposit their tickets, and after the League sessions proceed to such points. Many delegates have expressed the desire to see the rich new country beyond the Mississippi River—the Oklahoma and Indian Territory section—and similar arrangements will be made for them. This session of the League offers an admirable opportunity for a visit to the West at comparatively small cost.



BOOKER T. WASHINGTON
President of The National Negro Business League

The National Negro Business League

BY RICHARD T. W. SMITH



THE Negro business men of America are looking forward with pleasing anticipations to the eighth annual session of the National Negro Business League, which will convene in Topeka, Kansas, on the 14th, 15th and 16th of this month. The National Negro Business League is the representative organization of the Afro-Americans in America. Dr. Booker T. Washington as the founder of the organization and its continued president has given much prestige to the League.

Mr. Guy, one of the progressive, able

and competent Negro business men in Topeka, has made extraordinary provisions for the accommodation of the Negroes who will be present in his city.

The Business League is the child of an intense desire of its founders to awaken the colored man to his opportunity and his duty. There are certain fundamental propositions underlying the economic life of the human race that no variety of it can disregard and attain, or even hope to attain, any considerable degree of either self-respect or regard from other varieties. Many of such propositions for years the American

man of color really believed were not for him to conform to or to be judged by. The proposition that a race, like an individual, cannot always consume and never produce, cannot always possess the inclination to borrow, and never the ability to lend; cannot always appeal to charity and never respond to its cry,—and still be judged a potential force amongst the varieties of the earth—this proposition the Negro was indirectly taught (and he believed it) applied to all races save his; he felt, excusably, that by some especial degree of Providence, he was to hold all the offices, to the four winds with the commerce, trade and finance of the land.

There is no town of any considerable size, and containing a respectable colored population, that has not felt the helpful influence of the League. Men and women have visited the several sessions and stood amazed before the great cloud of witnesses that have borne testimony to the progress of individuals and corporations. They have returned to their homes, completely drunk with the spirit of the sessions, and invariably awakened their fellows to the necessity of becoming a part of their communities.

The most important action taken by the Business League has been the formation, by representatives of fourteen banks present, of the National Negro Bankers' Association. Seven years ago, when the League was formed, there was but two Negro banks in the country. Last year the names of something like twenty-four were reported to the League. This year it appeared that there are thirty-one banks, in different parts of the South, having a combined paid-up capital of



T. THOMAS FORTUNE
Chairman of Executive Committee

\$350,000 and deposits amounting to something like \$1,192,000. These figures are based upon a conservative estimate.

There was a perceptible change at the last annual session of the League that was held in Atlanta, Georgia. Roscoe Conkling Simmons, in writing of "What Has the National Negro Business League Accomplished," says:

"The League has introduced the Negro to himself.

"Away down in Louisiana, where the lizards frolic like so many foolish maidens, lives a Negro whose name is M. S. Alexander. He owns one of the large sugar plantations in the state. This man was not known even to Mr. S. W. Green, the leading retail merchant of Northern Mississippi, and neither were known to

the world before the Business League introduced them. The race breathes deeper because of the knowledge it has of such men as these. The potato king of Kansas, Mr. J. G. Groves, might have remained for years hidden behind his "banks," had not the influence of the League insisted that he come forward and let the nation see the Negro who had mastered the production of the Irish potato, the national dish, and who produces more potatoes than any individual in the great West."

Robert E. Baker, in his correspondence to *The Christian Herald*, says in referring to the National Negro Business League:

"It is one of the avowed purposes of the Business League to gather in its meetings such evidences of Negro progress and enterprise as will not only encourage members of the Negro race to struggle on, but will convince the white people that the Negro can make, and is making, real progress. In this latter the League has failed this year, not because it did not have such evidences to offer, but because there were no white people who were willing to listen to them. The people of Atlanta have been cordial in their welcome of the National Negro Business League. They have treated it respectfully; but they have not attended its deliberations, and the papers have not printed the facts which might show them what has been accomplished,

"The thing that strikes the Northern visitor as strange is not merely the ignorance, but the indifference of Southern people to the work that Negroes are doing for their own improvement, seeing that this work is the only thing being done anywhere in the South to solve what Thomas Nelson Page calls 'The Southerner's Problem.' The secret of this indifference is, I am convinced, that the mass of the Southern people distrust government. They do not believe in any kind of formal social action. The Southerner is an instinctive individualist. There is in him a deep-seated conviction that he is able to settle his own concerns, each individual for himself, without the intervention of any one else. That is the reason why the ultimate, instinctive appeal of the Southerner is always to the shot gun or the vigilance committee.

"At a time when the whole North was turned with a new and passionate interest to the study of civic and social questions, the South still clings to those primitive notions of social and political life which grew up under the old patriarchal system, when each planter with his family and his slaves lived alone in practical independence from the rest of the world."

The National Negro Business League will make good at Topeka, and Mr. Baker in his correspondence will have nothing in the future to deplore.



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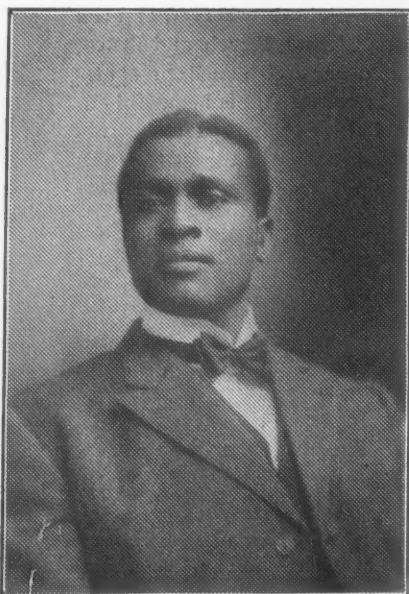
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